A

MANUAL HEBREW GRAMMAR,

FOR THE USE OF BEGINNERS.

BY J. SEIXAS.

Second edition, enlarged and improved.

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ANDOVER:
PRINTED BY GOULD AND NEWMAN.
1834.

PREFACE.

At the request of many friends who have used the first edition of my Manual Hebrew Grammar, I have concluded to publish a second edition enlarged. The additions are designed to facilitate the acquisition of Hebrew, and make assistance from the living teacher less indispensable. The lessons and rules, though comparatively few and brief, are, I believe, sufficient to give an easy and rapid insight into the general formation of the language. Some years' experience as a teacher, and the favorable opinions of those whom I have had the pleasure of teaching, convince me that with proper attention to the following rules, and with the aids of oral instruction as given to my classes, any one desirous to become acquainted with this language may be enabled in a short time and with little trouble, to read with much pleasure and satisfaction. This edition is enlarged by more copious rules; by exercises in spelling, reading, and translating; and by a full table of the Accents. Also a table of the characteristics of the conjugations in the future tense and in the participles has been added; and the list of anomalies at the end has received some accessions.

Those who read this work will doubtless wonder at, or find fault with, the singular arrangement of the rules; but although I do not follow the order of philosophy, yet I follow, as it seems to me, the order of nature; or perhaps I should say, the order which I have found most advantageous and satisfactory to my pupils. Others also, conversant with Hebrew, have expressed their entire approbation of the plan here pursued.

As trifling as these lessons may appear to many, it has cost me several years' labor to collect and arrange them. By a careful and frequent reading of the Bible, with all the necessary helps before me, I have obtained what these sheets will set forth.

A reviewer in the Christian Examiner suggested the expediency of giving to תּ and ת the sound of *th*; of pronouncing ק like *qu*; and also of representing שׁ and שׂ by *sh*. For the kind notice which he was pleased to take of the Manual, I would express my gratitude; but I must here say, that according to my views of the Hebrew language, and the present arrangement of the best Lexicons in regard to שׁ and שׂ, the alterations suggested are inexpedient.

A few short rules and notes are repeated in some instances for the purpose of refreshing the memory of the learner as he proceeds. The portions included in *brackets* with the exceptions of the *examples,* should be thoroughly committed to memory. Instead of printing some thirty or forty pages of Paradigms, I have published on a single sheet, the characteristics of all the conjugations. This Tabular View is very useful and convenient; and can be procured of the printers and the publisher of this work.

I humbly hope, through divine favor, that the time devoted to preparing this Manual will not prove to have been spent in vain. A desire to benefit others and promote the best of all studies—the study of the Bible, has been my strongest inducement to undertake it.

J. SEIXAS.

June, 1834.

☞ The time required in a course of Hebrew instruction as given by me, is six weeks, one lesson of about an hour being given each day.

Since publishing the first edition of this Grammar, I have published a Chaldee Manual of twenty pages, which I deem sufficiently copious for a beginner who is already acquainted with Hebrew.* I have also in manuscript, Syriac and Arabic Manuals, which I hope to have printed when there is a sufficient demand for them.

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* This little work can be obtained from Messrs. Gould and Newman, the printers and publishers.

HEBREW ALPHABET.

POWERS OF THE LETTERS AND VOWELS.

א		{ *(auleph)* not heard in reading; if it have a vowel, sound the vowel; as אָ *au*, אֶ *e*, אֹ *o*, אוּ *oo*, etc.
	ב	*b*
	ג	*g*
	ד	*d*
	ה	*h*
	ו	*v*
	ז	*z*
	ח	*kh*
	ט	*t*
Final letters	י	*y*
ך	כ	*k*
	ל	*l*
ם	מ	*m*
ן	נ	*n*
	ס	*s*
	ע	*gn*
	פ	*p*
ף	פ	*f*
ץ	צ	*ts*
	ק	*k*
	ר	*r*
	שׁ	*sh*
	שׂ	*s*
	ת	*t*

VOWELS.

◌ָ	sounds *au* in *cause.*	◌ַ	*a* in *hat.*
◌ָ	" *a* in *far.*	◌ֲ	*a* in *same.*
◌ָ	" *a* in *ale.*	◌ָ	*o* in *note.* see § 5.
◌ֹ or ◌	" *o* in *bone.**		*u* in *full.*
וֹ	" *oo* in *boot.**	◌ִ	*i* in *bit.*
◌ִי	" *ee* in *meet.*	◌ֳ	*o* in *not.*
◌ֱ	" *e* in *met.*	◌ֶ	*e* in *met.*

As some of the letters resemble each other, it would be well for the learner to notice the following:

1.	*b*	ב	כ	*k*	8.	*z*	ז	ן	*n*
2.	*g*	ג	נ	*n*	9.	*kh*	ח	ה	*h*
3.	*d*	ד	ך	*k*	10.	*kh*	ח	ת	*t*
4.	*d*	ד	ר	*r*	11.	*m*	מ	ט	*t*
5.	*v*	ו	י	*y*	12.	*m*	ם	ס	*s*
6.	*v*	ו	ן	*n*	13.	*ts*	צ	ע	*gn*
7.	*z*	ז	ו	*v*					

NOTE. The letters ב , ג , ד , כ , פ , ת , are by some, sounded *bh, gh, dh, kh, ph, th*, i. e. when they have no point *(Dagesh)* in them. See § 8.

וֹ is pronounced *kau;* as אֲבָלְוֹ *a-kol-kau;* לְוֹ *le-kau;* but with ◌ְ , בְּתוֹ *be-tok*, לָוֹ *lauk*, etc.

When ע *ends* a syllable it is sounded *ng;* as דַּע *dang*, not dagn.

The dot over שׁ and שׂ , is often used for the vowel *o* וֹ (◌ֹ), i. e. it answers *two* purposes; as חֹשֶׁךְ *(kho-shek)* for חֹשֶׁךְ, עֹשֵׂר *gno-sher*, יֹשֵׁב *yo-shab*, שֹׁנָא *so-na*.

* The vowel *oo* (וּ) is a dot *in* the letter ו ; the vowel *o* in *bone* is a dot *over* a letter, thus: וֹ *o*, בֹּ *bo*, דֹּ *do*; all the other vowels are placed *under* the letters.

HEBREW ALPHABET.

NAMES OF THE LETTERS AND VOWELS.

	1	א	(*auleph*) not sounded; if it have a *vowel*, sound the vowel.
	2	בּ	*baith*
	3	גּ	*gee'mel*
	4	דּ	*dau'leth*
	5	ה	*ha*
	6	ו	*vauv*
	7	ז	*za'yin*
	8	ח	*khaith*
	9	ט	*tait*
Finals.	10	י	*yode*
ךָ†	20	כ	*kaf*
	30	ל	*lau'med*
ם	40	מ	*maim*
ן	50	נ	*noon*
	60	ס	*sau'mekh*
	70	ע	*gna'yin*
	80	פּ	*pa*
ף		פ	*fa*
ץ	90	צ	*tsau'da*
	100	ק	*kofe*
	200	ר	*raish*
		שׁ	*seen*
	300	שׁ	*sheen*
	400	תּ	*tauv*

VOWELS.

Long.

ָ	Kau'mets	*au* in *cause.*
ֲ	Tsa'ree	*a* in *ale.*
וֹ or ֺ	Kho'lem	*o* in *bone.*
וּ	Shoo'rek	*oo* in *boot.*
ֵי	Khee'rek	*ee* in *meet.*

Short.

ַ	Pat'takh	*a* in *father.*
ֶ	Segole	*e* in *met.**
ָ	Kau'mets (*short*)	*o* in *note.*
ֻ	Kibboots	*u* in *full.*
ִ	Khee'rek (*short*)	*i* in *bit.*

COMPOSITE SHEVAU.

Very short vowels.

By means of these two dots (:), called *Simple Shevau* (see § 7), three *composite Shevaus* are made; viz.

ֲ:	Shevau Pat'takh‡	*a* in *hat.*
ֱ:	" Segole	*e* in *met.*
ֳ:	" Kau'mets	*o* in *not.*

NOTE. Shevau, *when sounded*, is a very short *e*; as פְּנֵי *pena*, or *p'na*. See § 7.

* Segole is sounded like *a* in *ale*,

1. When it stands in a *simple* (unmixed) syllable; as כֶּסֶף *ka-seph*;

2. Before the quiescents א ה י; as מִקְנֶה *mik-na*, מֶה, גֵּי, צֵא;

3. Before a guttural in which there is an *implied* Dagesh; as אֲחֵרִי (for אַחֲרִי), הֲהָרִים (for הָהָרִים). The gutturals and the letter ר (with a *very* few exceptions) do not receive a Dagesh. See § 4.

† ךָ stands for 500, ם 600, ן 700, ף 800, ץ 900, אֹ 1000, בֿ 2000, etc. § 57. 5.

‡ or Khau-teph Pattakh, Khau-teph Segole, Khau-teph Kaumets.

GENERAL REMARKS.

§ 1. The small point found in the centre of a letter is called *Dagesh;* the small point in ה final is called *Mappik;* as בָּרָא, בְּרֵאשִׁית, מַּה, סַבּוּ, בָּהּ, נָגַהּ, לָמִּיהָ, וַיִּתְמַהְמָהּ.

§ 2. A *horizontal* stroke between words is called *Maccaph,** which serves to connect them; as עֵץ־פְּרִי, אֲשֶׁר־בּוֹ.

§ 3. A *perpendicular* line placed under a letter is called *Metheg,* or *Matheg;* as תִּדְשֵׁא, וְתֶרֶאָה, וְאָכְלָה, הָאָדָם; § the syllable with Metheg, should be read with some stress. In a few cases Metheg is found with Shevau; as סֶלָה, וְאֵת, וְאֵם.

Note 1. When this occurs between a *Kaumets* and *Shevau*, it shows that the Kaumets is *long;* as אָכְלָה (au-khe-lau) *she ate*, but אָכְלָה (okh-lau) *food.** If Metheg is the *only* accent on the word, it is *tonic;* in all other cases, it is euphonic.

Note 2. When it falls on the *ultimate* or *penult* syllable of a verse, it is called (סִלּוּק) *Silluk*, which signifies *stop;* as : שָׁנִים , : הָאָרֶץ .* These dots (:) are called סוֹף פָּסוּק i. e. *end of a verse.*

§ 4. א ח ה ע are called *Gutturals;* these, with the letter ר, do not admit Dagesh, but the vowel which precedes them is *usually* lengthened as a compensation for Dagesh, (see § 66. (4) * note); as בֵּרֵךְ for בְּרֵךְ, מֵעַל for מְעַל, אֶחָבֵא for אְחָבֵא, הָאָרֶץ for הַאְרֶץ; see § 7. 1. * note. The gutturals (although not confined to any particular pointing) *commonly* take a *composite* Shevau when other letters would take a *simple* one; as (פִּקָּדְתָּם), אֲכָלְתָּם, עֲבַרְתֶּם.†

§ 5. *Short Kaumets* (*o* in *note* or *not*) can be distinguished from the long one in the following ways:

1. When a Shevau (expressed or implied) or Maccaph follows it without an accent intervening; as אָכְלְךָ *a-khol-khau*, אֲכָלְכֶם, *a-khol-khem*, אָכְלוֹ־ *a-khol*, רֹעֶבוֹ־, בָּשֶׂר־, בָּלוֹ־, וַתָּמָת, וַיָּקָם, זְכָרוֹ־, etc.‡

2. When a Dagesh follows it; as חָנֵּנִי *khonnanee* for חָנְנִי; רַיִּי for רַיְּנִי, etc. See § 56. 4. Note.

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* Maccaph and Metheg are *Euphonic* accents; Silluk is both a *pause* and *tonic* accent. All the other marks above and below words are *tonic* accents. See § 41. Note. Instead of Metheg, we sometimes find another accent; as נָעֳשָׂה for נָעֲשָׂה; עָתְקָה for עָתָקָה; וְנָעֳשָׂה for וְנָעֲשָׂה, etc.

† Letters which are *not* gutturals *sometimes* take composite Shevau; as לְחָחָה for לְחָחָה, בְּצַעֲנִי for בְּצַעְנִי, גְּלָלוֹ, קְדֹשִׁים, יְצַחֵק.

‡ A silent Shevau is understood (implied) under the last letter of every word, provided such letter have no vowel under it, and is not a quiescent. See § 6.

§ This mark (ֿ or ֽ) is placed over words in this grammar to show the *accented* syllable; words without it (or some other mark), are accented on the *last* syllable.

Exceptions. מֵה־ , מָה־ , שֶׁת־ , אָנָּא , אָנָּה , לָמָּה , and a *few* others; i. e. Kaumets being *long* in these examples.

§ 6. The letters אֶהֱוִי (called *Quiescents*) are silent in forms like the following; thus: א in בְּרֵאשִׁית , בָּרָא , אָשָׁא ; ה in מֶאֱרָה , מָלֵאכְתּוֹ , הָוָה , הָרָאָה , תֵּרָה , צִוָּה , מַה , שִׂירֹה ; ו in בֹּהוּ , תֹּהוּ , הוּא , לָמוֹ , וּבִין , רוּחַ , תְּהוֹם , אוֹר , יְהוּא , לָמִינוֹ , זַרְעוֹ ; י in שְׁנֵי , אֵלֵי , עָלָיו , אָבִיו , כִּימוֹת , לִיהוּדָה , הִיא , בֵּין , פָּנֵי , אֱלֹהִים , בְּרֵאשִׁית ; for לִיהוָה , בַּיהוָה , see § 61. 3. § 63. Of course no quiescent can have a vowel.

Note 1. In such forms as אֲלַי (*a-lay, a-lye*), אֲלֵי (*a-lauy, a-loy*), כְּסוּי (*kau-sooy*), גּוֹי (*goy*) נְשֵׂי (*ne-suy*), י is sounded; and in such forms as קֹוֵי , יְהוָה (*ko-va*), עֹוֵן , מִצְוֹת (*mits-voth*), צִוָּה (*tsivvau*), ו is sounded. וֹ or יוֹ at the end is read *auv*.

Note 2. In such forms as יֶחֱזֶה , יֶהֱגֶה , לֶאֱסֹר , although the Shevau is silent, yet the letters over it are not properly quiescents.

Of Shevau (:), (*Simple*).

§ 7. Shevau simple is of two kinds; viz. *silent* and *pronounced*. Shevau is silent,

1. When it follows the vowels ־ , ֵ , ֶ , ֱ (*short*), and ֲ (without י following), unless there be a Dagesh in the letter over Shevau; as יַבְדֵּל *yab-dal*, תַּדְשֵׁא *tadsha*, יַרְא *yar*, יִקְרָא *yik-rau*, מֶמְשֶׁלֶת *mem-sha-let*, מִקְוֵה *mik-va*, בִּרְקִיעַ *bir-kee-ang*, שֻׁלְחָן *shul-khaun*, עָבְדָה *gnob-dauh*, אֲכָלְךָ *a-khol-khau*, שָׁמְרָה *shom-rau*, אֲכָלְכֶם *a-khol-khem*.*

Such forms as מִפְּרִי , וַתְּחִי , הַשְׁלִישִׁי , etc. are with *vocal* Shevau, on account of the *Dagesh*. הַוָּאוֹ , הָרִקּוּם , וַיִּבְיאָהָ , וַיִּצְוּ , וַיְכַלּוּ , וַיְבָרֶךְ , וַיְחִי , הַמְּדַבֵּר , הַלְּלוּ , are with *vocal* Shevau, because a Dagesh is *implied* in י , ל , and מ. See § 23. Note 1. § 59. Note 1.

2. At the *end*, or when it is the *last point* of a word; as וַיַּרְא *va-yar*, יַפְתְּ *yaft*, וַיַּשְׁתְּ *va-yasht*, אַתְּ *at*, אָתְּ *aut*, תּוֹךְ , בָּרֵךְ , וַיַּשְׁקְ , וַיִּבְךְ *va-yabk*, תּוֹסְפְתְּ *tosf*.

3. After a long vowel which has a pause or tonic accent on it; as אָכַלְתָּ *au-khal-tau*, אֲנָחְנוּ *a-naukh-noo*, קָטַנְתִּי , תְּבָרֵכְנָה , שָׁוְא , לֵכֶךְ , אָכַלְתָּ : הָלְאָה , הָלְכָה †. See § 41. Note 4.

* Some of the *short* vowels become *long* when they stand before a guttural in which a dagesh is implied, or when they stand for a long vowel; as נַחַם for נַחֵם ; בְּחַל for בְּחֵל=בְּחַל ; רַחַן for רַחֵן=רַחַן ; אֲחַיו for אֲחֵיו (אֲחָיו) ; חוּשַׁב for חֻשַּׁב ; יְכַלּוּ for יְכֻלּוּ . See § 66. (4).

† When two different accents are on a word, the *second* one marks the tone; but if both accents are alike, then the *first* marks it; as וַיֹּאמֶר , אֲנָא , הָאָדָם .

4. In the *middle* of a word if another one follow it, (but see 2.) ; as יִשְׁמְעוּ *yish-me-gnoo*, יִתְפְּרוּ *yit-pe-roo*, מַהְשְׁבוֹת *mak-she-both*.

PRONOUNCED SHEVAU.

Shevau is pronounced,

1. At the *beginning* of a word ; as וְאִם *ve-im* or *v'im*, בְּנִי , פְּרִי .

2. When it follows a *long vowel* that has not the tone upon it ; as הֲוָיָה *hau-ye-tau* or *hau-y'thau*, תֵּצְאוּ *ta-tse-oo*, תֵּרְאוּ *tee-re-oo*, וּשְׁנֵי *oo-she-na*, יְצֵאֵם *yo-tse-eem*, עֲגָלְתָה *gnau-the-kau*. When an accent falls upon the Metheg'd syllable, Metheg is omitted ; as מְגַדְּלָיו for מְגַדְּלָיו .

3. Under a letter in which there is a *Dagesh* expressed or implied ; as צִוְּךָ *tsiv-ve-khau* or *tsivv'khau*, מִפְּנֵי *mip-pe-na*, הַלְּבָן *hal-le-ban*, הַלְּלוֹ (for הַלָּלוֹ) *ha-le-loo*, (see silent shevau 1. small print) ; וַיְהִי for וַיִּהִי , וַיְבָרֶךְ for וַיִּבָּרֶךְ , וַיְבָאֶהָ for וַיִּבָּאֶהָ , (see § 23. Note 1.) ; הַיְאֹר for הַיִּאֹר , הַמְדַבֵּר for הַמִּדַּבֵּר . See § 59. Note 1. Also § 56.

4. After *another one ;* as יִשְׁמְעוּ *yish-me-gnoo ;* but if the second one *end* the word, it is *not* pronounced ; as דִּבַּרְתְּ *dibbart*, קָטַלְתְּי *kau-talt*.

5. Under a letter followed by a *similar one ;* as הִנְנִי *hi-ne-nee*, בְּרַכְךָ *ba-ra-khe-khau*. This is done that both letters may be heard in reading.

6. After a *vicarious* short vowel ; as גְּבֻלְךָ for גְּבוּלְךָ , יֶרְאוּ for יִרְאוּ . This and No. 3. can be known only by a knowledge of grammar.

7. After a long vowel that *has* a tonic accent, (see silent shevau 3.) provided *always* that the word following, be a *monosyllable*, or accented on the *penult* or *ante-penult ;* as נַאֲמְרוּ לוֹ , בָּתְּהִי , (for Dagesh in בּ see § 56. 4.), מָשְׁכִי קֶשֶׁת , שַׁדְּדִי עָרְלָה . This rule (I believe,) has been omitted by all recent grammarians.

OF THE LETTERS בגדכפת ; TECHNICALLY CALLED בְּגַד כְּפַת .

§ 8. These six letters *generally* take a Dagesh when they begin a *clause* or *sentence*, or follow a *silent* Shevau either expressed or implied ; thus : בְּרֵאשִׁית בָּרָא where the first ב begins a sentence, and the second ב follows a shevau implied under ת ; עַל־כֵּן , יָרְדּוּ , with *silent shevau* under ל and ר . Some sound these letters *bh, gh, dh, kh, ph, th ;* i. e. when they are *without* Dagesh. This Dagesh is called Dagesh *lene*. For Dagesh *forte*, see § 56.

EXAMPLES FOR SPELLING.

EXERCISE I.

Simple Syllables.

אָ	au.	אָ	ā.	אַ	ŏ. see § 5.
בָּ	bau.	בָּ	bā.	בַּ	bŏ.
גָּ	gau.*	גָּ	gā.	גַּ	gŏ.
דָּ	dau.	דָּ	dā.	etc.	
הָ	hau.	etc.		אֻ	u. §
וָ	vau.	אוֹ, א֫	ō.	בֻ	bu.
זָ	zau.	בוֹ, ב֫	bō.	זֻ	zu.
חָ	khau.	חוֹ, ח֫	khō.	etc.	
טָ	tau.	עוֹ, ע֫	gnō.	אִ	ĭ. ‖
final. יָ	yau.	שׁוֹ, שׁ֫	sō. †	בִ	bĭ.
כָּ ךָ	kau.	שׁוֹ, שׁ֫	shō. †	גִ	gĭ.
לָ	lau.	etc.		etc.	
מָ	mau.	או	oo. ‡	אָה	au. see § 6.
נָ ן	nau.	בוּ	boo.	בָּא	bau. see § 6.
סָ	sau.	etc.		etc.	
עָ	gnau.	אִי	ee.	אֵה	a. see § 6.
פָּ	pau.	עִי	gnee.	נֵא	na. see § 6.
פָּ	fau.	צִי	tsee.	etc.	
צָ	tsau.	etc.		אֹה	o. see § 6.

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* ג *(g)* is always hard.

† The point over שׁ and שׂ often answers for the vowel *Kholem;* as שׂוֹנֵא *(sona)* = שׂוֹנֵא; מֹשֶׁה *(mosha)* = מֹשֶׁה.

‡ ו at the beginning of a word is pronounced *oo*, not *voo;* as וּבוֹ *oo-bo*.

§ *u* in *full, bull.*

‖ *ĭ* in *bit;* as אִם *im*, בִּן *bin*, יִךְ *yik*, מִן *min*, etc.

קָ	kau.	אַ	a.*	רֹה	ro. see § 6.
רָ	rau.	קַ	ka.		etc.
שָׂ	sau.	תַ	ta.	אֵי	a. see § 6.
שָׁ	shau.	פַ	fa.	בִּי	ba. "
תָ	tau.		etc.	נִי	na. "
		אָ	ā.†		etc.
		נָ	nā.	אַה	ă.* "
			etc.	מַה	mă. "
					etc.

Of Simple and Composite Shevau.

Simple Shevau.

בְ	bĕ or b'. See § 7. Pronounced Shevau. 1.
וְ	ve or v'. " "
פְ	pe or p'. " "
	etc.

ךָ is not to be sounded kĕ; e. g. פָּךְ, לָךְ, בָּךְ, אַךְ, שֶׂךְ, סוֹךְ, תֵּךְ, נוֹךְ, etc., are always pronounced *bauk* (*baukh*), *lauk* (*laukh*), *ak* (*akh*), *shak* (*shakh*), *pok* (*pokh*), *tik* (*tikh*), *nook* (*nookh*), etc.

Composite (compound) *Shevau.*

אֲ	ă. See p. 6. Composite Shevau.
הֲ	hă. " "
	etc.
אֱ	ĕ. " "
עֱ	gnĕ. " "
	etc.
אֳ	ŏ. " "
חֳ	khŏ. " "
	etc.

Rules for Reading.

1. Sound the consonants before the vowels; as בָּ, כָּ, *bau, kau,* not *aub, auk.* See Rule 5.

* Pattakh is sounded like *a* in *father;* but when a Dagesh or silent Shevau (expressed or implied) follows it, it is sounded like *a* in *hat*; as יָם *yăm,* בַּל *băl,* קַדָּשׁ *kă-dāsh* or *kăd-dāsh,* (see § 6. Also § 56. 4. Note).

† See p. 6. * note.

2. No letter, *except the last one of a word*, must be sounded, unless it have a vowel belonging to it; as אָלָיו *a-lauv*, not *a-lauyv*; בְּרֵאשִׁית *b'ra-sheet* or *be-ra-sheeth*, (here א and ר are *without* a vowel; ת though without a vowel, is the *last letter* of a word). The *last* letter of a word without a vowel, is always sounded, (or rather, united to the preceding syllable) unless such letter be a *quiescent*. see § 6.

3. The vowel *Shoorek* (וּ) is a dot in the letter *Vauv* (ו); the Vauv (ו) however, is not to be sounded; as וּמִי *oo-mee*, not *voo-mee*; תְּהוּ *to-hoo*, not *to-hoov*; הָוּא *hau-yoo*, not *hau-yoov*.

4. The vowel *Kholem* (וֹ or ֹ) is a point either over the *right* of the letter *vauv* (ו) or over the *left* of some *other* letter; as תְּהוֹם *te-hōm*, בֹּהוּ *bō-hoo*, אוֹר אֹור *ōr*, חֹשֶׁךְ *kho-shekh* or *kho-shek*.* It will be recollected that vauv (ו) is not to be pronounced unless it have a vowel *after* or *under* it, as in the following examples; יָקוּם *yik-kau-voo*,† יְהוָה *ye-ho-vau*, קוֹי *ko-vā*.

5. When חַ, עַ, or הַ ends a word, the *vowel* must be pronounced *before* the consonant; as רוּחַ *roo-ăkh*, not *roo-kha*; רָקִיעַ *rau-kee-ăng*, not *rau-kee-gnă*; אֱלֹהַּ *ĕ-lō-ăh*, not *ĕ-lō-hă*.

6. When ע *ends* a syllable it is sounded like *ng*; as דַּע *dang*, not dagn, יֶעְשָׁן *yĕng-shăn*, not *yĕgn-shăn*.

Note 1. The letters א, ה, ל, ם, ת, are often lengthened out to fill up the line, thus: ת ם ל ה א.

Note 2. Such forms as the following, which are few in number, are to be regarded as *fancies* or *errors*. וְכַנָּה, וּבְהַעֲטִיהָ; בְּהִבָּרְאָם, נִיקְרָא, בְּצָתְי; בְּזָסַּע; מְלָיֵר; וְיַּגְלוּ and some others, i. e. with *enlarged, diminished, inverted, suspended*, and *spotted* or *dotted* letters.

The following Exercises will be sufficient for the present, to exemplify the foregoing 'Rules for Reading,' and also the preceding *Sections*.‡

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* The dot over שׁ and שׂ is often used for the vowel *Kholem*, i. e. it answers *two* purposes; viz. it distinguishes the *letter* and stands for *Kholem*; as שׂנא *so-na*, בּשׂא *b'so*, בּשׁ *bosh*, מֹשָׁה *mo-sha*; forms like רמשׂ are to be read *rĕ-mōs*.

† Dagesh *forte* (see § 56.) *doubles* the letter in which it is found. See § 56. 4. Note.

‡ It must be remembered that Hebrew is read beginning at the right hand, and proceeding towards the left.

EXERCISE 2.

Mixed Syllables.

אַף ăf	אֶל ĕl	אִם im	אֻב ub*	בַּדְתְּ bădt‡
בַּד băd	בֶּן bĕn	בִּן bin	בֻּן bun	בַּרְתְּ bărt
גַּל găl	גֶּשׁ gĕsh	גִּד gid	גֻּר gur	גַּשְׁתְּ găsht
דַּם dăm	דֶּל dĕl	דִּב dib	דֻּן dun	דַּלְתְּ dălt
הַר hăr	הֶם hĕm	הִן hin	הֻל hul	הַלְתְּ hălt
זַר zăr	זֶם zĕm	זִף zif	זֻם zum	זַרְתְּ zărt
חַג khăg	חֶם khĕm	חִט khit	חֻף khuf	חַרְתְּ khărt
etc.	etc.	etc.	etc.	etc.

EXERCISE 3.

TWO SYLLABLES,—SIMPLE AND MIXED.

A simple and mixed syllable.		*Two mixed syllables.*	
אָמַר	au-măr	אֶקֹב	ĕk-kōb†
בָּחַר	bau-khăr	בִּלְמוֹד	bil-mōd‡
גָּדַל	gau-dăl	גָּפְרִית	gŏf-reet§
דָּרַשׁ	dau-răsh	דַּלְתוֹת	dăl-tōt‡
הָדַר	hau-dăr	הַוּת	hăv-vōt†
וָהַב	vau-hăb	זִכְרָם	zik-raum
זָבַת	zau-băt	חַדְרֵי	khăd-rā
חָלַק	khau-lăk	etc.	
etc.			

* *u* in *full*; or according to some, *u* in *but*.

† Dagesh *forte* doubles the letter and consequently makes a *mixed* syllable; see § 56. 4. Note.

‡ See § 7. 1. 2.

§ See § 5. 2. Also § 7. 1.

In the foregoing Exercises no distinction has been made with regard to the Bĕgăd kĕfăt (Bĕghădh Kĕphăth) letters § 8. Indeed very few persons observe this distinction when reading.* Those, however, who desire to aspirate these letters viz. (ת פ כ ד ג ב) when *un*dagesh'd, are referred to § 8.

EXERCISE 4.

וַיֹּאמֶר văy-yō-mĕr. For the *first* syllable (văy), see Rule 4. † note. For the *second* syllable (yō), see p. 5. * note. Also Rule 2. For the *last* syllable (mĕr), see Rule 2. Also Exercise 2.

מֵאַרְצְךָ mā-ăr-tsĕ-kau. For the *second* syllable (ăr), see § 7. 1. 4. For the *third* syllable (tsĕ), see § 7. Pronounced Shevau, 4. For the *last* syllable (kau), see Exercise 1. כָּ דָ; also p. 5. Note.

מֶלֶךְ mā-lĕk. For the *first* syllable (mā), see p. 6. * note, 1. For the *last* syllable (lĕk), see p. 6. short vowels. § 7. 2. Also Exercise 1. Simple Shevau.

יְדַשְּׁנֶה yĕ-dăsh-shĕ-nā. For the *second* syllable (dăsh), see Rule 4. † note. For the *third* syllable (shĕ), see § 7. Pronounced Shevau. 3. For the *last* syllable (nā), see p. 6. * note, 2.

שְׁמָהּ shĕ-mauh. For the *last* syllable (mauh), see § 1.

מִקְנֵת־כַּסְפּוֹ mik-năt kăs-po. For the horizontal mark (־) between these two words, see § 2.

אַמְרֵהוּ au-mĕ-roo. For the *first* syllable (au) and the per-

* This distinction is made in כ and פ by Spanish Jews, and in ב and ת by German Jews.

pendicular stroke, see § 3. Note 1. For the *second* syllable (mĕ), see § 7. Pronounced Shevau. 2.

בֵּן׃ bān. For the perpendicular mark under ב, and the two dots (׃) at the end, see § 3. Note 2.

כָּל־ kŏl, יָקֹם־ yau-kŏm, עֲוֹי gnŏz-zee. See § 5. 1. 2. For Dagesh in ד see Rule 4. † note. Also § 56. 4. Note.

בְּרֵאשִׁית bĕ-rā-sheet, בָּרָא bau-rau, דָּשֵׁא dā-shā, מִלֵּאבְתּוֹ mĕ-lăk-to, הָיְתָה hau-yĕ-tau, תֵּרָאֶה tā-rau-ā, מַה mă, תֹּהוּ tō-hoo, תְּהוֹם tĕ-hōm, רוֹחַ roo-akh (Rule 5.), וּבִין oo-bān, אוֹר ōr, לְמִינוֹ lĕ-mee-no, אֵלִי ā-lee, פְּנֵי pĕ-nā, אֱלֹהִים ĕ-lō-heem, בֵּין bān, אֲלָיו ā-lauv, אָבִיו au-beev. See § 6.

אֵלַי ā-lăy (ā-lye), אֵלָי ā-lauy (ā-loy), כָּסּוּי kau-sooy, גּוֹי gōy, נְשֵׂי nĕ-suy. See § 6. Note 1.

יְהוָה yĕ-hō-vau, קָוֵי kō-vā, עָוֹן (עָוֹן) gnau-vōn, עֲוֹן gnă-vōn, מְצוֹת mits-vōt, צְוָה tsiv-vau (Rule 4. † note). See § 6. Note 1.

Psalm 29, *with letters and vowels.**

1 2
מִזְמוֹר לְדָוִד

3 4 5 6 7 8 9 10
הָבוּ לַיהוָה בְּנֵי אֵלִים הָבוּ לַיהוָה כָּבוֹד וָעֹז׃

11 12 13 14 15 16 17 18
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ׃

19 20 21 22 23 24 25 26 27 28
קוֹל יְהוָה עַל־הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים יְהוָה עַל־מַיִם

29
רַבִּים׃

* The learner must not forget that he is at liberty to sound ב *bh*, ג *gh*, ד *dh*, כ *kh*, פ *ph*, ת *th*, i. e. when they are *without* Dagesh.

קוֹל־יְהוָה בַּכֹּחַ קוֹל יְהוָה בֶּהָדָר׃
קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן׃
וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים׃
קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ׃
קוֹל יְהוָה יָחִיל מִדְבָּר יָחִיל יְהוָה מִדְבַּר קָדֵשׁ׃
קוֹל יְהוָה יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד׃
יְהוָה לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם׃
יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם׃

1 2 3 4 5 6 7
Miz-mōr lĕ-dau-vid hau-boo lă-ho-vau bĕ-nā ā-leem hau-boo
8 9 10 11 12 13 14
lă-ho-vau kau-bōd vau-gnōz hau-boo lă-ho-vau kĕ-bōd shĕ-mo hish-
15 16 17 18 19 20 21 22
tă-khă-voo lă-ho-vau bĕ-hăd-răt kō-dĕsh kōl yĕ-ho-vau gnăl hăm-
23 24 25 26 27 28 29
mă-yim ăl hăk-kau-bōd hir-gneem yĕ-ho-vau gnăl mă-yim răb-
30 31 32 33 34 35 36
beem kōl yĕ-ho-vau băk-ko-ăkh kōl yĕ-ho-vau bā-hau-daur kōl
37 38 39 40
yĕ-ho-vau shō-bār ă-rau-zeem vă-yĕ-shăb-bār (see § 7. 1. small print,) 41 42 43 41
yĕ-ho-vau ĕt ăr-zā hăl-lĕ-bau-nōn, etc.

It must be noticed here, that in addition to the *vowels*, every word in the Hebrew Bible has either *one* or *two* accents.* As the learner should be cautious not to mistake an *accent* for a *vowel*, it will be proper to give a list of the accents here, so that he may distinguish them.

* Some words, however, which have a *Maccaph* (see § 2) following them, very frequently drop their accents; as בְּ־ instead of בְּ; etc.

Athnaukh

Note 1. The letter ᙀ is used to show the *position* of the accents.

Kautōn

Sĕgōletau

Note 2. Those accents which have their names opposite to them are the *principal stops*.

Rĕbeeang

Note 3. Most of these accents are placed on the syllable which is to be accented.

א֑
א֒
א֓
א֔

א׃ Silluk (׀), Soph pausook (׃).

Note. For further particulars respecting the accents see § 41.

Psalm 29. *with letters, vowels, and accents.*

מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֵלִים הָבוּ לַיהוָה כָּבוֹד וָעֹז׃
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ׃
קוֹל יְהוָה עַל־הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים יְהוָה עַל־מַיִם
רַבִּים׃
קוֹל־יְהוָה בַּכֹּחַ קוֹל יְהוָה בֶּהָדָר׃
קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן׃
וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים׃
קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ׃
קוֹל יְהוָה יָחִיל מִדְבָּר יָחִיל יְהוָה מִדְבַּר קָדֵשׁ׃
קוֹל יְהוָה ׀ יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ
אֹמֵר כָּבוֹד׃
יְהוָה לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם׃
יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה ׀ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃

DIVISION OF THE ALPHABET.

[§ 9. The Hebrew Alphabet is divided into *Radicals* and *Serviles*. אֵיתָן מֹשֶׁה וְכָלֵב are called *serviles*, because they are used for many purposes in the language. The rest of the letters are called *radicals*, because they form the roots of words.

A radical can never become a servile (see § 39), but a servile may become a radical when found in the *Root*. *Seven* of the above serviles are called *Prefixes*, because they are often *prefixed* to words; they follow, with their respective significations.*

מִ־ † signifies *From, on account of, out of, by means of, in comparison of, of*, at, to, on, since, etc. (מ is a contraction of מִן). See §§ 60. 71.

שׁ " *Who, which, because, that*, etc. (שׁ is a contraction of אֲשֶׁר). See §§ 64. 68.

ה " *The, this, that*, who, which, O, etc.

ו " *And, but, yet, then, that*, or, nor, even, now, so, etc.

כ " *As, like, according to, when*, in, through, etc.

ל " *To, as to, for, of*, from, near, before, at, on account of, upon, by, through, in, (perhaps *with*). ל is a contraction of אֶל. See § 71.

ב " *In, with, by, over*, among, when, throughout, for, through, against, on, to, under, etc.]

* The learner need only commit the significations of the Prefixes which are printed in *Italics*.

† This prefix usually takes *Tsaree* (־), when it is followed by the letters א, ה, ח, ע, or ר. See § 60. also § 4.

NOTE. The Article (ה) is frequently supplied after some of the above Prefixes; as בְּרֵאשִׁית *in the beginning*; וְרוּחַ *and the life giving power, spirit*; בַּיּוֹם *in the day*, for בְּהַיּוֹם; בָּאָרֶץ *in the land* or *earth*, for בְּהָאָרֶץ; בֶּעָנָן *in the cloud*, for בְּהָעָנָן; כָּעֵת *according to the time*, for כְּהָעֵת; מִקֶּדֶם *to the east*, מֵהַר *from the mountain*. See §§ 59—64 inclusive.

The syllables מוֹ, דֵי, פִּי, are sometimes joined to the prefixes for *euphony*; as בְּמוֹ *in*, כְּמוֹ *like, as*, כְּפִי *according to, like*, לְפִי, כְּפִי, *to, by, at*, כְּדֵי *as, like*, בְּדֵי *in*, מִדֵּי *from*.

OF NOUNS.

[§ 10. Nouns are generally derived from verbs* in three ways, viz.‡

1. *By changing their vowels;** as דֶּשֶׁא *grass*, from דָּשָׁא *it flourished, became green*; עֵשֶׂב *herb*, from עָשַׂב; עֶרֶב *evening*, from עָרַב; זֶרַע (זֶרַע) *seed*, from זָרַע; חַיָּה *life, a beast*, from חָיָה;† בֹּקֶר *morning*, from בָּקַר; דָּבָר *a word, thing*, from דָּבַר; שַׁבָּת *rest* (sabbath), from שָׁבַת; etc.

2. *By dropping one* (seldom *two*) *of the radical* (root) *letters;** as גַּן *an enclosure, a garden*, from גָּנַן *he enclosed;* חֹק *a law*, from חָקַק;

3. *By adding* (*to a perfect or imperfect verb,*) *one or more of the following serviles* הֶאֱמַנְתִּיו, (technically called) *Heemantive.*

The Heemantive letters are *commonly* added thus:

ה, נ or י *at the end,*
א or מ *at the beginning,*
ת *at the beginning* or *end,*
י or ו *is inserted.*]

* The root of all words is generally a verb of the 3d pers. masc. sing. praeter Indicative; it commonly contains three letters and is pointed with (ָ) under the first, and (ַ) under the second radical; as אָמַר *he said*, בָּדַל *he divided*. See § 10. 3. *Examples* etc. Also § 15. * note.

† When a root ends in ה or א it is pointed with *two* (ָ); as רָאָה *he saw* עָשָׂה *he made*, etc.

‡ The *examples* enclosed in *brackets* are not to be committed. See Preface.

Note 1. A *perfect* verb consists of *three* letters, an *imperfect* one of *two*, seldom *one*.

Note 2. Some nouns are pointed like verbs; as שָׁנָה *a year*, from שָׁנָה *he repeated*.

Note 3. Some verbs are derived from nouns; as אָהַל *he pitched a tent*, from אֹהֶל *a tent*; רָגַל *he ran about*, from רֶגֶל *a foot*; etc.

Examples of Heemantive Nouns.

בְּהֵמָה	*cattle*	from	בָּהַם	
חַיָּה	*life, a beast*	"	חָיַי (חָיָה)	*he lived, was strong.*
פְּרִי	*fruit*	"	פָּרָה	*it was fruitful.*
עָנִי	*affliction*	"	עָנָה	*he afflicted.*
מִקְוֶה	*a collection*	"	קָוָה	*he collected.*
מֶמְשָׁלָה	*a rule*	"	מָשַׁל	*he ruled.*
זִמְרָת & זְמָרָה	*a song*	"	זָמַר	(properly זָמֵר) *he sang.*
נִסָּע	*a journey*	"	נָסַע	*he journeyed.*
חַטָּאת	*sin*	"	חָטָא	*he sinned.*
תּוֹלְדָה	*a generation*	"	יָלַד	*he begot, was born.*
רָקִיעַ	*an expanse*	"	רָקַע	*he spread out.*
שָׁלוֹם	*tranquillity*	"	שָׁלַם	*he lived in peace.*

(*a*) Some nouns are *primitive;* as סוּס *a horse*, אָב *a father*, אֹהֶל *a tent*, יוֹם *a day*, בַּרְזֶל *iron*, בַּרְמֶל *a garden, field.* Compound nouns occur; as צַלְמָוֶת *the shade of death, death's-shade*, from צֵל and מָוֶת; בְּלִיַּעַל *without profit, destruction*, from בְּלִי and יַעַל; מַאֲפֵלָה *darkness of Jehovah*, i. e. thick darkness יְהוָה=יָהּ, Jer. 2: 31; שַׁלְהֶבֶתְיָהּ (שַׁלְהֶבֶת־יָהּ) *flame of Jehovah* i. e. lightning, Cant. 8: 6. See § 25. 4.

Gender and Number of Nouns.

[§ 11. The following *terminations* exhibit the Gender and Number of nouns.

					EXAMPLES.*
ה	וֹת	־ִית		*sing. fem.*	אִשָּׁה *a woman*, דְּמוּת, בְּרִאשִׁית.
וֹת	ת			*plur. fem.*	מְאוֹרוֹת *lights.*
־ַת	־ֶת	־ַה	־ֶת	*sing. fem. const.*	חַיַּת *beast of—*, אֵשֶׁת *wife of—.*
־ִים	־ֵם			*plur. masc.*	יַמִּים *seas*, תַּנִּינִם *sea monsters.*
־ֵי				*plur. masc. construct.*	פְּנֵי *faces of—*, בְּנֵי *sons of—.*
־ַיִם	תַּיִם (־ֵיִם)			*dual.*	עֵינַיִם *two eyes*, שְׁנָתַיִם *two years.* עֵינֵי *eyes of*, שְׁנֵי (שְׁנַיִם) *two of.*]

* The *Examples* are not to be committed.

Exceptions.

1. Some nouns and adjectives which are *absolute* have the termination of the *construct*, and *vice versa*;* as יוֹרְדֵי בוֹר *those who go down to the pit*; חוֹסֵי בוֹ *the trusters in him*, i. e. those who put their trust in him; מַשְׁכִּימֵי בַּבֹּקֶר *those who rise early in the morning*; יוֹרְדֵי אֶל *those who go down to* etc.; שִׂפְעַת *a multitude*; טָהֳרַת לְכָל־קָדְשׁ *purification of all holy things*. אַחֲרֵי *after*, אַחֲרֵי־כֵן *afterwards*; לְפָנֵי *before*, מִפְּנֵי *on account of, because*. See § 17. 6. small print חַכְּי.

2. Sometimes a noun in the Genitive is implied; as Ps. 16: 3. אַדִּירֵי for אַדִּירֵי הָאָרֶץ; this frequently applies to the sing. and plur. of both genders.

3. Feminine sing. nouns ending in ־ָה in the *absolute*, change it into ־ַת in the *construct*; as מְקֻוָּה *the collection of*—, עֲבָה, רֵעָה etc.; the absolute form is מִקְוֶה, etc. See 11. Note 2.

4. A few duals and plurals end in ־ַי; as חַלּוֹנַי *windows*, יָדַי *hands*, גּוֹבַי, חֲשׁוּפַי, perhaps שַׁדַּי, and with *Kaumcts* (֗) אֲדֹנָי.

Note. מִנֵּי (Ps. 45: 9.) probably stands for מְנִּים *stringed* (musical) *instruments*, from מִן *a string*.

5. The Plural of בַּיִת (*a house*,) is בָּתִּים for בָּתִּתִים or בָּנָתִים from בַּתָּת or בָּנָת. See 10 below.

6. Some masc. nouns take a fem. termination, and *vice versa*; as אָבוֹת *fathers*, נָשִׁים *women*.

7. Some nouns have both forms of the plural; as יָמִים and יְמוֹת (from יוֹם) *days*, שָׁנִים and שָׁנוֹת (from שָׁנָה) *years*, בָּמוֹתַיִם, construct בָּמוֹתֵי (בָּמֳתֵי) from בָּמָה.

8. The dual forms שָׁמַיִם *heavens*, and מַיִם *waters*, are plurals.

9. Nouns fem. ending in ־ִית or ־וּת, form their plurals by ־וֹת; as עִבְרִיּוֹת from עִבְרִית, מַלְכִיּוֹת from מַלְכוּת.

10. The following nouns, in their derivative forms, are *anomalous*: אָב (*a father*, constr. אֲבִי, *rarely* אַב); אָח (*a brother*, constr. אֲחִי); אָחוֹת (*a sister*), רֹאשׁ (*head*, plur. רָאשִׁים); מַיִם (*waters*, constr. מֵי and מֵימֵי); יוֹם (*a day*, plur. יָמִים, constr. יְמֵי); עִיר (*a city*), בַּיִת (*a house*, const. בֵּית), פֶּה (*a mouth*), בֵּן (*a son*), בַּת (*a daughter*), כְּלִי (*a*

* אֲמָרִים אֱמֶת *words of truth*, instead of אִמְרֵי; כִּכְּרֵי כֶסֶף *two talents of silver*, instead of כִּכָּרִי; etc.

vessel, jewel), חָם (*a father-in-law*), אֶחָד (*one, first*), אִישׁ (*a man*), אִשָּׁה (*a woman*), אָמָה (*a bond woman*).* See § 14. Note 3. small type.

11. The Fem. Sing. sometimes ends in ־ָא instead of ־ָה; and the Dual and Plur. end in ־ָן, ־ִין instead of ־ַיִם, ־ִים; these are *Chaldaic* forms.

Note 1. In a very few cases אֵשֶׁת *(woman, wife,)* is Absolute.

Note 2. Forms like מְשֻׁנָה, מְקֹרָה, רֵעָה, are rare in the *construct* state. See 3. above.

Note 3. Paragogic letters are occasionally attached to nouns; as חַיְתוֹ *a beast*, מַעְיָנוֹ *a fountain*, יְשׁוּעָתָה *deliverance, help*, בְּנִי and בְּנוֹ *a son*. See § 14. ☞ note.

12. Nouns ending in ־ִי often form their masc. plur. by adding ם; as נָכְרִי *a stranger*, plur. נָכְרִים. So also we have גּוֹי *a nation*, plur. גּוֹיִם, constr. גּוֹיֵי.

13. In a few words אֹת is used for וֹת (fem. plur.); as בְּצֹאתָיו for בְּצֵאתָיו from בְּצֵאָה.

Exceptions to Gender.

§ 12. Names of Females, proper names of places, cities, towns, countries, winds, and objects double by nature or custom, are *feminine* though of a *masculine* termination; as רָחֵל *Rachel*, אֵם *a mother*, מִצְרַיִם *Egypt*, צִיּוֹן *Zion*, רוּחַ *the wind, spirit*, עַיִן *the eye*, רֶגֶל *the foot*, יָד *a hand*, אֹזֶן *the ear*, נַעֲלַיִם *a pair of shoes*, מֹאזְנַיִם *a pair of scales*, נַהֲרַיִם *two rivers*.†

Of ה local.‡

[§ 13. This is a ה suffixed to a noun of place, and signifies *to* or *towards;* as אַרְצָה *towards the land, earth*, אֹהֱלָה *to the tent*, מִצְרַיְמָה *towards Egypt*, הָרָה and הָהָרָה *to the mountain*, הַנֶּגְבָּה *to the south*, מָרָתָה *to Marah* (from מָרָה, ה changed into ת), צִיּוֹנָה *to Zion*, הַשָּׁמַיְמָה *towards the heavens*, בַּיְתָה (constr. בֵּיתָה) *to the house*, נֹבָה *to Nob*, דְּדָנָה *to Dedan*.]

* From דָּם *(blood)* we find דָּמָכֶם for דַּמְכֶם; and from יָד *(a hand)* comes יָדְכֶם instead of יֶדְכֶם.

† צָהֳרַיִם *(mid-day)*, and a few others, have the form of the Dual. The reason of this is very uncertain.

‡ Examples are not to be committed.

DERIVATIVE PRONOUNS.

[§ 14. These are *parts* or *fragments* of the Primitive pronouns (§ 67.) (as י from אֲנִי, נו from אֲנַחְנוּ, etc. ת in the 2d persons Sing. and Plur. being changed into כ, ךָ, or ךְ,) which are joined to the end of nouns and supply the places of pronouns *possessive*. They are called *Suffixes* or *Postfixes*, and are *Inseparable* pronouns.

Examples.

סֵפֶר *a book*

			my "	☞ ו and ־י are sometimes *paragogic;* as חַיְתוֹ *a beast,* מַעְיְנוֹ *a fountain,* נֶאְדָּרִי *glorious,* הַמַּשְׁפִּילִי *who bringeth down,* יוֹשְׁבִי *inhabiting,* בְּנִי *a king,* and בְּנוֹ *a son.*
		ךָ	*thy* masc.	
	כִי	ךְ	*thy* fem.	
(יו ה ִ וּ)	וֹ הוּ ־וֹ ־וּ	ו	*his* (*its.*)	
(נָהּ)	־הָ ־הּ הָ הּ	ה	*her* (*its*).	
		נו	*our*	
		כֶם	*your* masc.	
		כֶן	*your* fem.	
Once. (מוֹ)	Poetic. (מוֹ)	ם הֶם	*their* masc.	
(הֵן)		ן הֵן {see § 73.}	*their* fem.]	

Note 1. When the above suffixes are appended to dual and plural nouns (masc.), the ם of ־ַיִם and ־ִים is omitted; as יָדַיִם *hands,* יָדֶיךָ (masc.), יָדַיִךְ (fem.), *thy hands;* סְפָרִים *books,* סְפָרָיו *his books;* the י however between the noun and suffix, will distinguish the *plural* noun; as בְּנֵיהֶם *their children,* from בֵּן *a child.* See § 73. Note. 1.

Note. 2. When suffixes are added to nouns (fem.) ending in ה, the ה is changed into ת; as אִשָּׁה *a woman, wife,* אִשְׁתִּי (not אִשָּׁהִי) *my wife,* אִשְׁתְּךָ *thy wife,* אִשְׁתּוֹ *his wife;* מְלָאכָה *a work,* מְלַאכְתּוֹ *his work.*

* When this suffix has the vowel (־) or (ֵ) before it, the noun to which it is attached is *plural;* as אוֹיְבִי *my enemy,* אוֹיְבֵי or אֹיְבַי *my enemies;* the plur. י coalesces with the pronoun. See § 73. Notes 1. 2.

NOTE 3. After וֹת (fem. plur.) a י is generally placed before the suffix; as לְמִשְׁפְּחוֹתֵיהֶם *as to their families*, from מִשְׁפָּחָה *a family*, בָּנוֹת *daughters*, בְּנוֹתָיִךְ *thy daughters:* here י seems to be superfluous. See § 73. Notes 1. 3.

NOTE 4. Nouns ending in ־ה take the suffix הּוּ instead of וֹ, and הָ instead of ־ה; as עָלֶהוּ *his* (its) *leaf*, from עָלֶה; מַרְאָהָ *her appearance*, from מַרְאֶה. But this is not always the case.

Some nouns and particles take י before their suffixes like plur. nouns; as אָבִיךָ *thy father*, אָחִיו *his brother*, עָלָיו *upon, by him*, אֵלַי *to me*, אֵלֶיךָ *to thee*, etc. In Poetry עֲלֵי *upon, with*, אֲלֵי *unto*, מִנִּי *from*, עֲדֵי *even*, are used for עַל, אֶל, מִן, עַד. See § 71. § 11. 10.

OF VERBS. *Praeter Tense.*

[§ 15. The third person masc. sing. praeter active Indicative, is the *root* of nearly all words.*

In Hebrew there are but three moods; viz. Indicative, Infinitive, and Imperative: and two tenses; Praeter and Future: the English Present is expressed by a Participle.

The root generally consists of *three* letters; and is pointed with (ָ) *Kaumets* and (ַ) *Pattakh*, or with *two* (ָ) Kaumets when its last letter is א or ה; as אָמַר *he said*, בָּדַל *he divided*, יָלַךְ and הָלַךְ *he went*, קָרָא *he called*, הָיָה *he was*, רָאָה *he saw.**

NOTE. A few roots have (ָ) and (ֵ) (Kaumets and Tsaree); as מָלֵא *he* (*it*) *filled, was filled*, יָרֵא *he feared, was afraid*, חָפֵץ *he was pleased;* and a very few take (ָ) and (ֹ) (*Kaumets* and *Kholem*); as יָכֹל *he was able*. These are commonly *intransitive*, and are called *verbs final Tsaree, verbs final Kholem*. The active participle Kal of these verbs has the same form as the *root;* thus, מָלֵא *he is filling*, יָרֵא (construct יְרֵא) *fearing*. See § 75.

The persons and gender of the *praeter*, are made by suffixing to the root the following fragments of the primitive pronouns. See § 67.

These fragments of the personal pronouns are called *Sufformatives*

* The root of verbs whose middle radical is י or ו (see § 28) is almost always the Infinitive; as קוּם *to arise*, בּוֹא *to go*, בִּין *to consider*.

Singular. (*Kal*).

(פָּקַד יִצַר יָעַץ § 66. 5.) פָּקַד { *he visited,* (רָאָה *he saw,* קָרָא *he called*).

(־ָת) ה־ָ —— *she* *

(תָּה†) תָּ —— *thou* masc.

(תִּי) (־ָת) תְ ת —— *thou* fem.

תִּי תְ —— *I*

Plural.

נוּ נְ —— *we*

תֶּם —— *ye* masc.

תֶּן —— *ye* fem.

(תֶּנָּה†)

(וּן ־ֻן וּא†) ־ֻ ־ֻה —— *they* common, also *ye*

Imperative; as שָׁרְצוּ *they produced,* שִׁרְצוּ *produce ye;* פָּרוּ *they were fruitful,* פְּרוּ *be ye fruitful.*]

NOTE. ו prefixed to a praeter tense *often* converts it into the future. See § 22.

VERBS. *Future Tense.*

[§ 16. The following fragments of the primitive pronouns (see § 67.) are appended to the *root* to exhibit the persons, number, and gender, in the *future* tense; thus,

Singular.

once.	Paragogic Letters.		
		פָּקַד	*he visited.*
(ה־ָ)	ה־ָ	——י	*he shall* or *will, let him, it, may he, it.* ‡
	ה	——תִ	*she* " " *let her; thou shalt* masc.
twice.	ן	תִ——י	*thou shalt* or *wilt* fem.
(ה־ָ)	ה־ָ	——א	*I shall* or *will, let me.*
			Plural.
	ה־ָ	——נ	*we shall* or *will, let us.*
	§ן	תִ——וּ	*ye* " " masc.
once.	ן נָה,ן	תִ——נָה,ן	*ye* or *they shall, let them* fem.
א	§וּן ־ֻ or	י——וּ	*they shall* or *will, let them* masc.]

* All the conjugations receive the sufformatives in the same way.

† These are *paragogic* endings.

‡ The prefixed fragments are called *Praeformatives*, the suffixed fragments *Sufformatives*. All the conjugations receive the above pronouns in the same manner.

§ ן paragogic is common at the end of וּ; as תְּמֻתוּן *ye shall die*, for תְּמֻתוּ or תְּמוּתוּ; יַחְסְרוּן *they shall lack*, for יַחְסְרוּ.

NOTE 1. ו prefixed to a *future* tense, often throws it back into the *praeter;* as יִפְקֹד *he shall visit,* וַיִּפְקֹד *and he visited.* See § 23.

NOTE 2. The above pronouns are called Praeformatives and Sufformatives. See preceding page ‡ note. The Praeformatives exclude the נ (characteristic) of *Niphal,* and the ה (characteristic) of *Hiph., Hoph.* and *Hithpael.* See § 45. Note.

NOTE 3. ־ָה paragogic is very common in the 1 pers. sing. and plur. of the Fut., and 2. pers. sing. masc. of the Imperative; as אֶקְטְלָה *I will kill,* for אֶקְטֹל; נִבְּנָה for נִבָּנֶה; אֲבָרְכָה for אֲבָרֵךְ; נִבְלָה (regularly נִבְלֶה) for נִבֹּל from נָבַל; (־ָה is paragogic 3 times; viz. in אֶקְרָאָה and אֶקְחָה *Kal,* and יְדַשְּׁנָה *Piel*); Imperative קוּמָה *arise thou,* from קוּם; שִׁמְעָה, שָׁמְעָה, etc. See § 49.

NOTE. 4. The punctuation of the above praeformatives is regulated by the species of verb and conjugation; as (*Kal*) יֶאֱהַב, יִפְקֹד, אֹכַל (for יֹאכַל), תַּעֲשֶׂה, יֶחֱזַק, יֹאכַל, אֶעֱשֶׂה, אֶאֱהֶה, וַיֵּשֶׁב from יָשַׁב; סָבַב from וַיָּסָב; נָשַׂנְתִּי, אֶעֱנֶה, יַחְסִירוּ, תַּחְמֹד, נַעֲמֹד, יָתֵדָה from תָּבוֹא from בּוֹא; יִתֵּן from נָתַן; תֵּרֶא from רָאָה; יֵדַע from יָשַׁב; תֵּשְׁתְּ יָשְׁתְּ from שָׁתָה. See § 58. with the Note. Also § 98.

NOTE 5. There are a few. *Pluriliteral* verbs; as רֶטַפֵּשׁ, כִּרְבַּל, חַזְּרָה, כִּרְסֵם, חֲצוֹצֵר.

NOTE 6. Some verbs double their *first* and *last* radicals, and some their *first* and *second;* as יְכַלְכֵּל כִּלְכֵּל from כּוּל; טְאַטֵּא from טוּא; שְׁעַשֵּׁעַ, הִשְׁתַּעֲשַׁע from שָׁעַע. Some double their *last* radical; as אֶמְלַל from אָמַל; שַׁאֲנַן from שָׁאַן; רַעְנַן from רָעַן. Some double their *second* and *third* radicals; as סְחַרְחַר from סָחַר; חֲמַרְמַר from חָמַר. יְפִיפְיֹתִי is from יָפָה; מְחֻסְפָּס is from חָסַף.

NAMES AND SIGNIFICATIONS OF THE CONJUGATIONS.

[§ 17. Kal, Niphal, Piel, Pual, Hiphil, Hophal, Hithpael.

1. Kal is active;* as פָּקַד *he visited,* יָרֵא *he feared,* (בָּא *he came,* from בּוֹא; מֵת *he died,* from מוּת; see §§ 28. 54.).

2. Niphal is passive; as נִפְקַד *he was visited.* Sometimes it is active or reflexive.

* The *Examples* are not to be committed in *any case,* either before or after this.

For Piel & Pual, see 6. 7. below.

3. Hiphil is causative; as הִפְקִיד *he caused to visit.* (It is sometimes like Kal in signification).

4. Hophal is passive of Hiphil; as הָפְקַד *he was caused to visit.* See (*d*) below.

5. Hithpael is both active and passive; as הִתְפַּקֵּד *he visited himself,* הִתְבָּרֵךְ *he was blessed,* הִתְהַלֵּךְ *he walked continually.*] (הָתְפְּקֻדוּ and הִתְפַּקְּדוּ occur).

Recapitulation.

[(*a*) All roots are in Kal; as קָטַל *he killed.*

(*b*) ——נ prefixed is Niphal; as נִקְטַל *he was killed.* For Piel and Pual see 6. 7. below.

(*c*) ה ו ו י prefixed, and י (*not always*) inserted denote Hiphil; as הִקְטִיל *he caused to kill;* הִשְׁקָה *it watered,* הֶרְאָה, הֶעֱלָה.

(*d*) הָ־, הוּ or ה prefixed is Hophal; as הָקְטַל *he was caused to kill,* הֻשְׁכַּב *he was made to lie down,* הוּקַם and הָקַם *it was established;* הֻנַּח, הֻעֲלָה, once הוּדַע.

(*e*) —הִת prefixed is Hithpael;* as הִתְקַטֵּל *he killed himself.* הִתְ and הִתְּ are very rare. See §§ 38. 39.]

The ת characteristic (with but one exception, viz. מִתְדַּפְּקִים Participle, Judges 19: 22,) is always *assimilated* when a letter of the same organ follows it; as הִדַּבֵּר for הִתְדַּבֵּר; הִטַּהֵר for הִתְטַהֵר; הִטַּמֵּא and הִדַּשְּׁנָה for הִת.†

* The second radical commonly takes a Dagesh in this conjugation.

† The characteristic ת is often assimilated when *other* letters follow it; as הִתַּגֵּבָא for הִתְגַּבָּא; הִכַּסָּה for הִתְכַּסָּה; הִכַּבֵּס for הִתְכַּבֵּס; הִזַּכּוּ for הִתְזַכּוּ; הִתְּנַחֲמוּתִי for —הִתְנַ; אֶתְרוֹמֵם for אֶתְרוֹמֵם.

The general meaning of Hithpael is, to represent one's self to be, or do that, which the root indicates; as הִתְחַלָּה *he pretended to be sick*, from חָלָה; הִתְחַכֵּם *he acted cunningly*, from חָכַם; תִּתַּמָּם (with ת characteristic assimilated) *thou wilt show thyself upright*, from תָּמַם; תִּתְבָּרֵר *thou wilt show thyself pure*, from בָּרַר; תִּתְחַסָּד *thou wilt show thyself merciful*, from חָסַד.

PIEL.

[6. Piel is active, and is generally *causative* or *intensive* of Kal; it is characterised by a *Kheerek* under the *first*, and a *Dagesh* in the *second* radical; as קִדֵּשׁ *he caused to be holy, he consecrated;* צִוָּה *he commanded*, (with suff. צִוָּהוּ (הוּ) *he commanded him*); שִׁלַּח (שְׁלַח) *he sent;* חִיָּה *he preserved alive;* דִּבֶּר (דְּבַר) *he spoke.** Other forms are like מִלֵּא, גִּדֵּל (גְּדַל); once נִשַּׁנִי for נְשַׁנִי, and הֶחֱתֵל (הֶחֱתַל־) for הֶחְתֵּל. See § 44.]

When the second radical is a *Guttural* (ע, ח, ה, א,) or ר, Dagesh is *excluded;* as נֵאץ, בְּצַר, טָהַר, לִבַּהַט, כָּחַשׁ, etc.; and in this case the *first* radical commonly takes *Tsaree* under it; as בֵּרַךְ (בֵּרֵךְ) *he blessed*, instead of בִּרֵךְ; פֵּאֵר, רֵעָה, נֵהַל, אֵחַר, קֵרָה, etc.‡ See § 4.

The Infin and Imper. Piel are formed by changing the vowel *Kheerek* or *Tsaree* of the *first* radical, into *Pattakh* or *Kaumets;* as קִדֵּשׁ *to make holy*, שַׁלַּח (שַׁגַּח) *to send, send thou*, דַּבֵּר (דַּבַּר־) *speak thou*, כַּפֵּר, פַּקֵּד, בַּצֵּר, נַאֵץ, רַפֵּה, צַחֵק,† נַחֵם *to comfort*, פַּסֵּחַ, בַּרֵךְ *to bless, bless thou*, קָרֵב.‡

Peculiar forms. חַכֵּי (Hosea 6: 9) is for חַכֵּה from חָכָה; Imper. בְּזַר.

Apocopated forms. צַו, דַּס (דָּס), גַּן, גַּל, etc. for צַוֵּה, חַסֵּה, etc.

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* Piel and Pual have the same *letters* as Kal, but different *vowels.* The Dagesh characteristic of these conjugations is occasionally omitted even when the second radical is neither a Guttural nor ר. See § 4. † note.

† With *prefix*, בְּדַבְּרִי *in speaking*, with *suffix* בְּדַבְּרִי *when I spoke*, בְּעַנְּנִי *in my gathering, when I gather.*

‡ Verbs לֹ (עִ) and עִ have the following forms in Piel; רוֹמֵם (instead of רוֹמֵם, from רוּם); שׁוֹבֵב, קוֹמֵם, מוֹתֵת, כּוֹנֵן, from שׁוּב, קוּם, etc.; בּוֹנֵן (instead of בִּיֵּן, from בִּין); סוֹבֵב (rarely like סִבֵּב) from סָבַב; עוֹלֵל, etc.

Exceptions. קִנֵּם and קִנֵּם are from קוּם; חִיֵּב is from חוֹב.

PUAL.

[7. Pual is the *passive* of *Piel;* it is characterised by a *Kibboots* (in a few cases *short Kaumets*) under the *first*, and a *Dagesh* (not always) in the *second* radical (see preceding page * note); as קֻדַּשׁ *he was made holy;* לֻקַּח (לֻקָּח) *he was taken*, fem. לֻקָּחָה; (זוּנָה, אוּזַל); יֻלַּד (יוּלַּד) *he was born*, שֻׁדַּד and שֻׁדָּד *he was spoiled*, (אֻדָּם), כֻּלּוּ *they are finished* (from כָּלָה), רֻחַץ (רֻחָץ) *he was washed*, נֻחַם, רֻחַם, etc.]

When the second radical is a *Guttural* or ר, the *Kibboots* of the *first* radical is usually (but not always) changed into *Kholem;* as בֹּרַךְ (not בֻּרַךְ,) *he was blessed*, שֹׁרַשׁ, זֹרַע, הֹחוּ (from הָחָה), גֹּאַל, דֹּעַךְ, בֹּעַר, מֹעֲכוּ, קֹרָא, etc. See § 4.

Note. Verbs עוֹ (עִי) and עֵע have forms like the following in Pual; סוֹבַב (not often like סֻבַּב) from סָבַב; קוֹמַם, רוֹנַן, בוֹנַן, עוֹלַל, חוֹלַל. See § 44.

Exceptions are like צֻוָּה, עֻוַּת, etc.

PARTICIPLES, INFINITIVES, AND IMPERATIVES.

[§ 18. When the *first* letter of a root has a *Kholem* (וֹ) for its vowel, it usually indicates the *present* participle Kal; as עֹשֶׂה *making, yielding, doing*, from עָשָׂה *he made, did;* זֹרֵעַ (זֹרַע) *seeding, producing*, from זָרַע; רוֹמֵשׂ *creeping, moving*, from רָמַשׂ; שֹׁפֵךְ *he who spills, pours out*, from שָׁפַךְ; שֹׁפֵט *he is judging*, from שָׁפַט. Fem. singulars end in ־ָה, ־ֶת, or ־ַת; masc. *plur.* in ־ִים, fem. plur. in ־וֹת.*

מ distinguishes the participles in *Piel, Pual, Hiphil, Hophal*, and *Hithpael;* see the following small print.]

[The Article (ה) prefixed to a participle denotes *who, that, which;* as הָרֹמֶשֶׂת (fem. הָרֹמֶשׂ) *which is creeping, moving;* הַהֹלֵךְ *that is going;* הַסּוֹבֵב *which is surrounding.* Plur. masc. הַיֹּצְאִים *who are going*

* The participles in *all* the conjugations take the forms of nouns or adjectives.

out, from יָצָא; construct forms יֹצְאֵי *the goers out of, those going out;* יֹדְעֵי *the knowers of, those knowing.** (With י *epenthetic* and *paragogic*, תָּמִיד from תָּמַד, יוֹשְׁבִי from יָשַׁב). See § 81.

The Participle *Niphal* prefixes נ to the root; as נֶחְמָד *being desired* i. e. lovely, desirable; נָכוֹן, נָסַב, from כּוּן and סָבַב. ־ה, ־ת, ־ת fem.; ־ים plur. masc.; ות plur. fem.* All the participles beyond Niphal are formed by prefixing מ to the root; thus, מְרַחֶפֶת (fem. מְרַחֵף) *brooding*, Piel; מַבְדִּיל *causing to divide* (from בָּדַל), מַזְרִיעַ *seeding* (from זָרַע), מֵבִיא *causing to come* i. e. bringing (from בּוֹא), מֵקִים *establishing* (from קוּם), Hiphil;* מִתְהַלֵּךְ *walking* (from הָלַךְ), Hithpael.* With י paragogic מַשְׁפִּילִי, מַגְבִּיהִי, etc. Hiphil. See § 81.]

[§ 19. When the *second* letter of a root has a *Shoorek* (וּ) or *Kibboots* (ֻ), it indicates the *passive* participle Kal; as אָרוּר (אָרֵר) (fem. אֲרוּרָה) *cursed*, בָּרוּךְ (בֵּרַךְ) בְּרוּךְ) *blessed, he is blessed, a blessed one.* ה or ת fem.; ־ים or ות plural.*]

[§ 20. When the *second* letter of the root has a *Kholem* (וֹ ֹ) or *short Kaumets* (see § 5), it indicates the *Infinitive* or *Imperative* Kal; as מְשֹׁל (with prefix ל לִמְשֹׁל†) *to rule;* עֲבֹד (לַעֲבֹד) *to cultivate, serve;* עֲשׂוֹת *to do, to make;* אֲכֹל־ אֲכֹל *to eat;* with suffix אֲכָלְךָ *to eat thee,* i. e. thy eating, thou eatest, אֲכָלְכֶם *to eat you,* i. e. you eat; אֱמֹר־ אֱמֹר *say thou;* זָכוֹר זְכֹר־ זְכֹר *remember thou.* See §§ 33. 49.

The *other* persons of the Imper. are distinguished by sufformatives; thus: ־ִי *thou* fem.; as אִמְרִי *say thou,* עֲשִׂי *do thou;* ו *ye* masc.; as פְּרוּ *be ye fruitful,* אִמְרוּ

* The participles in *all* the conjugations take the forms of nouns or adjectives.

† The prefixes מ ל כ ב are *often* prefixed to the Infinitives in all the conjugations; as לֵאמֹר *to say, saying,* לַעֲשׂוֹת *to make, in making, as to the making,* בִּשְׁמֹעַ *when he heard,* מֵרְאוֹת *from seeing.* These are similar to the Latin Gerunds.

say ye; נָה (ן ן נָ) *ye* fem.; as שֻׁבְנָה *return ye,* from שׁוּב; פְּקֹדְנָה, שְׁמַעְנָה, קְרָאְנָה.*]

For the Imp. and Infin. in the other conjugations, see § 30. small print. §§ 31. 40. Also § 17. 6. small print.

CONSTRUCTION. (*Construct state*).

[§ 21. When two nouns come together signifying different things, *of,* or *of the,* must commonly be placed between them; as רוּחַ אֱלֹהִים the spirit *of* God, פְּנֵי הַמָּיִם the faces *of* the waters, פְּנֵי רָקִיעַ faces *of the* expanse, מֵי הַמַּבּוּל the waters *of* the flood, מֵימֵי מִצְרַיִם the waters *of* Egypt. Final ם of the Dual and Plural is dropped in this state; the fem. ה֫ is *generally* changed into ת, ת֗, or ת֫; as בְּנֵי *sons of,* not בָּנִים; חַיַּת *beast of,* not חַיָּה; אֵשֶׁת *the wife of,* not אִשָּׁה. Nouns ending in ה֫ change it into ה֬ in the *construct;* see § 11. 3. Also § 66. (2).]

NOTE. The second noun is of course in the Genitive case. See § 11. *Exceptions.* 1. 2.

OF ו CONVERSIVE OF THE *Praeter.*

[§ 22. The prefix ו (וְ, וּ, וָ, וַ), often changes the *Praeter* tense into a *Future;* as אָכַלְתָּ *thou hast eaten,* וְאָכַלְתָּ *and thou shalt eat;* מָחִיתִי *I destroyed,* וּמָחִיתִי *and I will destroy;* חַי (from חָיָה) *he lived,* וָחַי *and he shall live;* הָיוּ *they were,* וְהָיוּ *and they shall be;* הֵקִימוֹתִי (Hiph. of קוּם) *I have established,* וַהֲקִימוֹתִי *and I will establish.*†]

* These sufformatives are appended in the same manner to *other* conjugations; as הִשָּׁמְרוּ *Niphal;* קִטְּלָה קִטְּלוּ *Piel;* הַאֲזִנָה (for הַאֲזִינָה from אָזַן) *Hiphil;* etc. throughout.

† This ו frequently changes the *tone syllable.* See § 66. (7).

Of ו Conversive of the *Future*.

[§ 23. וְ·וְ prefixed to a *future* tense, *generally* throws it back into the *praeter;* as יֹאמַר (יֹאמֶר) *he shall say,* וַיֹּאמֶר *and he said;* יַבְדֵּל *he shall divide,* וַיַּבְדֵּל *and he divided;* תָּבֹא *she shall go,* וַתָּבֹא *and she went;* יִרְאֶה (for יִרְאֵה) *he shall see,* וַיַּרְא *and he saw;* תִּרְאֶה וַתֵּרְא (from רָאָה); וְנִכְפֶּן וַיִּכָּפֶן (from פָּנָה). See § 66. (7). § 50.

Note 1. When יְ follows ו, the Dagesh is *always* omitted; as יְהִי *he* (it) *shall be,* וַיְהִי *and it* (he) *was;* וַיְבָרֶךְ וַיְכַלּוּ, וַיְכַסֶּה (from כָּסָה); וַיְבֹאֶהָ וַיְבֹאָה (from בּוֹא), וַיְצֵו (יְצַוֶּה) וַיְצַו (from צָוָה); Shevau is vocal in these examples, Dagesh being implied in י. See § 7. 1. small print.

Note 2. When א (a guttural cannot take Dagesh,) follows, ו takes *Kaumets*, i. e. Pattakh is *lengthened* (see § 4.); as אֶחְבָּא *I shall hide,* וָאֶחְבָּא *and I hid;* אִירָא *I shall fear,* וָאִירָא *and I was afraid;* אֹכַל (אֹכֵל) *I shall eat,* וָאֹכַל *and I ate;* אֹמַר (for אֹאמַר) וָאֹמַר. * וַ occurs for וָ 2 Sam. 1: 10.

Note 3. This ו frequently draws back the tone and shortens the final vowel; it also often causes verbs לֹה to lose their ה; see the examples above. See § 66. (7). Also § 50.]

Comparative Degree.†

[§ 24. The Comparative may be known by the prefix מ (or particle מִן); as מִכֹּל *in comparison of all,* i. e. more than, above all;‡ מִזָּהָב *in comparison of gold,* i. e. more than gold; מָתוֹק מִדְּבַשׁ *sweeter than honey;* 'two are better מִן־הָאֶחָד *than one.*'

This מ, prefixed to an Infinitive, often denotes a *negative;* as מִנְשֹׂא *not to be forgiven* i. e. so that it cannot be forgiven; מֵרְאוֹת *from to see, so that he could not see,* מֵהַבִּיט

* ו conversive is sometimes attached to the word which *precedes* the future; as וַיַּעֲלֵה אֵד (= וְאֵד יַעֲלֶה) *and a vapour went up.*

† The *positive* degree is of course, any adjective.

‡ In a few cases the Comparative expresses the *Superlative;* as 'The serpent was crafty מִכֹּל *above all.*'

from looking, so that he could not look; מֵרְדָּה *from going down, so as not to go down;* מֵרְדֹּף *from pursuing.*]*

Superlative Degree.

[§ 25. The Superlative is made 1st. By מְאֹד *very, exceedingly;* as טוֹב מְאֹד *very good;* וַיִּרְבּוּ מְאֹד *and they multiplied exceedingly;* גָּבְרוּ מְאֹד מְאֹד *they prevailed exceedingly much.*

2. By *repetition;* as טוֹב טוֹב *good good* i. e. *best;* מְאֹד מְאֹד *very exceedingly;* עֶבֶד עֲבָדִים *a servant of servants* i. e. an abject slave; בִּמְאֹד מְאֹד *in the highest degree.*

3. By a *synonymous word;* as מְנָת חֶלְקִי *the portion of my inheritance* i. e. my greatest inheritance.

4. By using *a name of the Deity;* as אַרְזֵי אֵל *cedars of God* i. e. loftiest cedars; 'a mighty hunter לִפְנֵי יְהוָה *before the Lord*' i. e. a great hero of the chase; עִיר גְּדוֹלָה לֵאלֹהִים *a great city before God* i. e. a truly great city. See § 10. (*a.*)]

VERBS לה.

[§ 26. 1. Verbs whose last radical is ה, often change it into וֹת in the Infinitive of all conjugations; as עֲשׂוֹת (לַעֲשׂוֹת) *to make, do,* (*making*), from עָשָׂה; רְאוֹת (לִרְאוֹת) *to see,* (*seeing*), from רָאָה; לִמְנוֹת (מְנוֹת) *to number,* from מָנָה; הֱיוֹת (with prefix and suffix בִּהְיוֹתָם,) and הָיוֹ *to be.* See §§ 55. 95.

* The adjective is sometimes omitted; as Is. 10: 10, 'their gods מִירוּשָׁלַ͏ִם (were strong) *in comparison of those of Jerusalem.*'

2. When the third pers. fem. (ה) is suffixed to these verbs, the radical ה is changed into ת; as הָיְתָה *she (it) was*, from הָיָה; פִּצְּתָה *she (it) opened*, from פָּצָה. See §§ 52. 53.

3. When תִּי (*I*), ת (*thou*), נוּ (*we*), תֶּם תֶּן (*ye*), or נָה (*ye* or *they* fem.), is suffixed to these verbs, the radical ה is changed into י; as עָשִׂיתִי *I have done, made*, עָשִׂית *thou* (fem.) *hast done*, עֲשִׂיתֶם *ye have done*, from עָשָׂה; רָאִיתָ, רָאִיתִי (with ה paragogic and י omitted רָאִתָּה), רָאִינוּ, רָאִיתֶם, from רָאָה *he saw*; מָחִיתִי from מָחָה.* ה is generally *dropped* before וּ (*they*); as עָשׂוּ *they did, made*, רָאוּ, מָחוּ, הָיוּ. See § 53.

Anomaly. שָׁלַוְתִּי for שָׁלִיתִי from שָׁלָה.

4. The Imperatives of these verbs are formed thus; עֲשֵׂה *make, do thou*, עֲשִׂי fem., עֲשׂוּ *do ye*, עֲשֶׂינָה fem.; רְאֵה *see thou, regard*, fem. רְאִי, plur. רְאוּ, רְאֶינָה, from רָאָה; הֱיֵה, הֱוֵה, (וֶהְיֵה) *be thou*; fem. הֲיִי and הֱיִי, plur. הֱיוּ; פְּדֵה *redeem thou*, פְּנֵה *turn thou*. See §§ 4. 55. 88.]

VERBS פ״נ and פ״י.

[§ 27. Verbs whose first radical is נ or י often drop it in the Imperative and Infinitive; and in the *Infinitive*, they postfix ת; as צֵא *go thou*, צֵאת *to go* (בְּצֵאתוֹ *in to go him, when he went*), from יָצָא; לֵךְ and לֵךְ־ *go thou*, (לֵךְ־לְךָ *get thee out*), לָכֶת (לָלֶכֶת) *to go*, from יָלַךְ; שֵׁב שַׁב־ שְׁבִי *dwell, sit thou*, שֶׁבֶת *to dwell, sit*, from יָשַׁב; דַּע *know thou*, דַּעַת (לָדַעַת) *to know*, from יָדַע;

* In some cases the י is omitted; as הָיִיתָ for הָיִיתָ, etc.

רְשׁ and רָשׁ *possess thou*, from יָרַשׁ; תֵּן־ תְּנָה *give thou*, Infin. תֵּת־ תֶּת, once תְּנָה (Ps. 8: 4) for תֶּנֶת, from נָתַן; גַּשׁ־ גְּשָׁ *approach*, Infin. גָּשֶׁת (לָגֶשֶׁת) from נָגַשׁ; שָׂא *lift up, pardon*, Infin. שְׂאֵת and שְׂאֵת from נָשָׂא. The verb לָקַח *he took* is conjugated like a verb פֹּל; as קַח (קָחָה) *take thou*, Infinit. לָקַחַת (לָלָקַחַת). Infinitive with suffixes, שְׁבְתִּי and שַׁבְתִּי from יָשַׁב; קָחְתּוֹ, תִּתִּי, גְּשְׁתּוֹ, etc. See §§ 83. 84. 90. 91.]

NOTE. נְסָה (*lift up*) occurs for נָשָׂא Ps. 4. 7.

VERBS ע״ו and ע״י.

[§ 28. Verbs which have ו for a middle (second) radical have but *two* letters in the *praeter tense Kal;* the *Infinitive* (which has *three* letters) is considered as the root; as קָם (once קָאַם) *he arose*, בָּא (not בָּוָא) *he went*, כָּל (Is. 40: 12 וְכָל) *he measured*, שַׂמְתִּי (not שָׂוַמְתִּי) *I placed*, שַׂמְתֶּם *ye placed*, קַמְנוּ *we arose*, מֵתוּ *they died*, גַּרְתָּה (with ה paragogic,) *thou sojournedst*, שָׂת *he placed, appointed*, from קום, בּוא, כּוּל, שׂוּם, מוּת, גּוּר, שׁוּת (שִׁית).* See §§ 44. 54.]

OF DEFECTIVE VERBS.

[§ 29. These are such roots as lose one of their radicals in conjugating; thus,

If a root has lost its *first* letter, it is a י or נ; if it has lost its *second* letter, it is a ו; if it has lost its *third* (last) letter, it is a ה; hence, by restoring what is lost, you form the perfect root.†]

* A few exceptions occur here like שָׂוַע (שׁוּעַ,) רָוַח, שָׂוָה, גָּוַע, etc. which are conjugated like *regular* verbs.

† It often happens that when a *Tsaree* (··) is under the Praeformative, י (seldom ה) has been dropped; when a *Kaumets* (ָ) is under it, ו or the doubled radical has been dropped; and when a *Dagesh* follows the Praeformative, נ has been dropped; but see § 30.

NOTE. As some verbs have their second radical *repeated* (*doubled*), as סָבַב, גָּלַל, etc. they often lose such last letter. See Note 3. below.

EXAMPLES.

יְהִי *it shall be*, from הָיָה *he (it) was*; וַיַּרְא *and he saw*, from רָאָה. See § 15. Also § 23.

וַיַּעַשׂ *and he made*, from עָשָׂה; וַיְהִי *and it was*, from הָיָה.

לְהָאִיר *to cause to shine*, from אוֹר (§ 31.); וַיָּשֶׂם *and he placed*, from שׂוּם. See § 15. * note.

וַיִּתֵּן *and he placed, gave*, from נָתַן; וַיִּטַּע *and he planted*, from נָטַע.

וַיִּבֶן *and he built, made*, from בָּנָה; וַיְצַו *and he commanded*, from צָוָה.

וַיֵּדַע *and he knew*, הַדַּעַת *the knowledge of*, לָדַעַת *to know*, from יָדַע (§ 27); וַיֵּלֶךְ *and he went*, from יָלַךְ.

וַיָּבֵא *and he brought*, from בּוֹא; וַיִּצֶר *and he formed*, from יָצַר; future יוֹסֵף אֹסֵף etc. from יָסַף; תּוֹצֵא, etc. from יָצָא, etc. See § 51.

וַיְנִיחֵהוּ *and he placed him*, from נוּחַ; this form however is peculiar as it respects the *Dagesh*.

NOTE 1. If a verb (root) drop *two* letters, they are כ (at the *beginning*) and ה (at the *end*); as וַיַּכּוּ *and they smote*, וַיַּכֵּם *and he smote them*, from נָכָה.

NOTE 2. When קח are left, always prefix ל; as קַח (לָקַחְתָּ) *take thou*, וַיִּקַּח, וַתִּקַּח, לָקַחַת, etc. from לָקַח. נָתַתִּי, נָתַתָּה (ה parag.), תֵּת (תֵּת־) etc., come from נָתַן. See § 42. Note 1.

NOTE 3. It is frequently necessary to double the second radical; as וַיָּשֹׁכּוּ *and they subsided*, from שָׁכַךְ; הוּחַל Hoph. of חָלַל; קֻלַּל and הֻקַּל from קָלַל; חֻחַל Hiph. of חָלַל; יָסֹב יְסֹבְבוּ from סָבַב; יְעוֹפֵף is from עוּף. See § 17. 6. ‡ note.

NOTE 4. Some verbs require א for a third radical; as בָּנָא *he went*, from בּוֹא; כָּלוּ *they restrained*, from כָּלָא, יוֹצֵת from יָצָא. See § 53.

NOTE 5. In a very few cases י may be inserted; as יָשֵׂם from שִׂים; יָבֵן from בִּין. Seldom must א be *prefixed;* as הָכִיל Infin. Hiph. from אָכַל; תַּזְרֵנִי (fut. Piel) from אָזַר.

NOTE 6. Verbs פּי in the future Kal have *two* forms, thus: יִירַשׁ and יִרַשׁ; יִקַּר and יִיקַר; יִשַּׁב and יֵשֵׁב; יִדַּע and יֵדַע; etc.

OF NIPHAL.

[§ 30. A dot (*Dagesh*) in the first radical of a verb in the future tense, implies that the נ of Niphal is omitted; as יִפָּרֵד it shall *be* divided, יִקָּרֵא it shall *be* called; יִקָּווּ let them *be* gathered, from קָוָה; וַתִּשָּׁחֵת *and it was corrupt*, from שָׁחַת; וַתִּמָּלֵא *and it was filled*, from מָלֵא; וַתִּפָּקַחְנָה and they *were* opened, from פָּקַח; יִמָּחוּ, יִמָּחוּ, from מָחָה; אִכָּפֵת from כָּפַת; וַיִּשָּׁאֵר from שָׁאַר.

NOTE. When the first radical is א, ח, ה, ע, or ר, (these cannot receive Dagesh,) the Praeformative takes the vowel (‥) Tsaree; as תֵּרָאֶה *it shall be seen*, for תִּרְאֶה (or תִּנָּרְאֶה); יֵחָלֵק, יֵאָכֵל, יֵאָהֵב, יֵעָתֵר־, etc.]

INFINITIVE AND IMPERATIVE.

[הָ֫וָ֫ or הָ֫וָ֫ distinguish the Infin. and Imper. of this conjugation; as הִבָּרְאָם (with prefix בְּהִבָּרְאָם) *to be created them* i. e. their being created; הִפָּרֵד (הִפָּרֶד) *be separated*, also *to be separated* i. e. being separated; הִשָּׁמֶר *to be watchful*, also *be thou watchful, take care;* הִוָּלֵדְ־ from יָלַד, הֵחָלוֹ from חָלָה, הִנָּסְרוּ from נָסַר (§ 51.), הִתָּעֵמֶד from עָמַד, הִבּוֹז from בּוּז, הִדּוֹשׁ from דּוּשׁ, הֵחֵל from חָלַל, הִמֵּס from מָסַס, הִנָּתֵן from נָתַן, הִרָּמֵס from רָמַס, הִקּוֹם from קוּם.* See § 99.]

Anomaly. אִדָּרֵשׁ for הִדָּרֵשׁ.

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* Sometimes נ characteristic remains in the Infinitive; as נִגָּלֹחַ, נִגָּלֹחַ, נִשָּׂאֵל, נִחָבֵה, נִשָּׂלוֹחַ, etc.

The prefixes ל כ ב sometimes exclude ה characteristic and take its vowel; as בְּהִכָּשֵׁל for בְּכָשֵׁל; לְהֵרָאוֹת for לִרְאוֹת; etc.

Anomalous is בֶּהָרֵג for בְּהָרֵג. See § 61. (2).

OF HIPHIL. (*Infinitive and Imperative.*)*

[§ 31. The Infin. and Imper. of this conjugation may be distinguished by the vowel (–) *Pattakh* under ה characteristic; as הַבְדִּיל *to cause to divide*, from בָּדַל; הַוְצֵא (for הַיְצֵא or הוֹצֵא see § 51) *cause to come, bring out*, from יָצָא; הַגְלוֹת and הַגְלֵה from גָּלָה; הַשְׁמִיד; הַבֵּט and הַבִּיט from נָבַט; הַטֵּה from נָטָה; etc.

הָ is used when the verb is defective in ו; as הָאִיר *to cause to shine*, from אוֹר; הָשֵׁב and הָשִׁיב *cause to return* i. e. restore; הָסֵב from סָבַב.

הַ or הוֹ is used when the verb is defective in י; as הוֹלִיד and הוֹלֵיד from יָלַד.* See § 99.]

Apocopated. הַט from נָטָה; הַךְ from נָכָה; etc.

Peculiar forms. הָרֵב from רָבָה; הָרֵף from רָפָה; see § 50. Infinitive הַכּוֹת from נָכָה.

Anomalies. הֵילִיל from יָלַל; הֵטִיב הֵיטִיב and הֵיטֵב from יָטַב; הַקְצוֹת, הַרְגִּיעַ, הַרְגִּיז, הַשְׁמִידְ, הַדְּחִי, etc.

אֵת (אֶת־) *accusative*, and אֵת (אֶת־) *with.*

[§ 32. This particle is found joined to all the suffix-pronouns; as אֹתִי *me*, אֹתְךָ (אֶתְךָ) *thee*, אֹתוֹ *him* (it), אֹתָהּ *her* (it), אֶתְכֶם *you*, אֹתָם *them*, etc. אִתִּי *with me*, אִתְּךָ (אֶתְךָ) *with thee*, אִתּוֹ *with him*, אִתָּם *with them*, etc. See § 71.]

Infinitive and Imperative Kal.

§ 33. The *short* Kaumets which distinguishes the Infinitive and Imperative is frequently placed under the

* The Infin. and Imper. of Hophal and Hithpael have the same forms as the *Praeter*, verbs לֹ"ה excepted. Hophal Imper. occurs but twice; as חָשְׁכָה, הָפְנוּ for פָּנָה, but even these are doubtful.

first radical when the Infin. and Imper. take *suffixes*, or the *fem.* or *paragogic* ה; as לְעָבְדָהּ *for to cultivate her* (it); לְשָׁמְרָהּ *to watch it;* בְּנָסְעָם *in their journeying, when they journeyed;* בְּקָרְאִי *when I call;* קָרְאֵנוּ *we call, our calling;* הָפְכִי *to overthrow me, my overthrowing;* חָנֵּנִי *pity me,* for חָנְנֵּנִי from חָנַן; זָכְרֵנוּ *remember us;* שָׁמְרֵנִי *preserve me;* etc. With ה parag. שָׁמְרָה *preserve thou,* etc. Fem. טָמְאָה, etc. See §§ 48. 49.

Roots beginning with א.

§ 34. Verbs whose first radical is א, frequently drop it in the first pers. sing. fut., i. e. the two א's (Aulephs) coalesce in one; as אֹכַל (אוֹכַל once אֹכַל) *I shall eat,* for אֶאֱכַל; אֹמַר *I will say,* for אֶאֱמַר; אֹהַב and אֵהַב *I shall love;* אֵחַר *I shall tarry;* etc.

Of נ *Epenthetic.*

§ 35. When a dagesh'd נ comes before a suffix or affix, it is called *Epenthetic;* as תַּחְתֶּנָּה *under, about it;* אֵינֶנָּה *not she* (*it*), *she is not;* תְּכַלֶּנָּה *thou shalt finish it,* for תְּכַלֶּהָ; תֹּאכְלֶנָּה *thou shalt eat it,* for תֹּאכְלֶהָ; *יוֹרֶנּוּ; he will teach *him;* תַּעְטְרֶנּוּ thou wilt crown *him;* קָחֶנּוּ *take* (*him*) *it,* קָחֶנָּה *take* (*her*) *it,* from לָקַח. See § 97. (7). This נ is merely *euphonic,* and adds nothing to the *sense.* See § 97. (7).

Sometimes the Dagesh is *omitted;* as אֶרְמֶנְהוּ, אֶתְּקֶנְךָ, קָבְנוּ, וְשָׁנוּ, וַעֲבָרֶנְהוּ, יְכַבְּדֶנְנִי, etc. See § 97. (7).

ה *Interrogative.*

[§ 36. הַ prefixed to a word is usually *Interrogative;*

* תֹּאכַלְנָה *ye* or *they shall eat,* תְּכַלֶּינָה *ye* or *they shall finish.*

as (אָחִי אָנֹכִי) הֲשֹׁמֵר *am* (I) *keeping* (my brother?) הֲמִן (אָכַלְתָּ) *hast* (thou eaten) *from? whether from? of?* הֲלֹא *is there not? is, whether not?* הֲקַלּוּ *whether they had abated,* from קָלַל.

ה is used before a *simple* or *composite Shevau, Dagesh,* or a *Guttural;* as הַבְרָכָה אַחַת הִוא לָךְ *whether is there one blessing to thee?* i. e. have you one blessing? is there a blessing? הַכְצַעֲקָתָהּ *whether as to its cry?* הַאֵלֵךְ *shall I go?* הַאוֹכַל *shall I eat?*

הֶ is used before a Guttural with *Kaumets;* as הֶהָשֵׁב (אָשִׁיב) *whether to cause to return* (*I shall cause to return*)*?* i.e. shall I certainly bring back? (see § 46.); הֶאָנֹכִי *have I?*]

Note 1. הָ is very seldom used; as הָאַתֶּם *whether you?*

Note 2. In a few cases the Interrogative ה is omitted; as אַף *is it so?* for הַאַף; אַתָּה *art thou?* for הַאַתָּה; וְלֹא תִשְׁמֹר *and wilt thou not watch?* for וַהֲלֹא תִשְׁמֹר; שָׁלוֹם for הֲשָׁלוֹם; אֶשָּׂא *shall I pardon?* for הַאֶשָּׂא; אין *is there not?* for הַאֵין.

Particles before Futures.

§ 37. When אָז (*then*), or טֶרֶם (*before, not yet*), comes before a *future* tense, it changes it into the *praeter;* as טֶרֶם יִהְיֶה before *it was,* טֶרֶם יִצְמָח before *it grew,* אָז יָשִׁיר then *he sung;* the verbs being in the *future* form.

HITHPAEL.

[§ 38. The ת characteristic of Hithpael is *transposed* when either of the letters ס ש שׁ commences a root; as הִסְתַּבֵּל for הִתְסַבֵּל; אֶשְׁתַּמֵּר for אֶתְשַׁמֵּר; הִשְׁתַּמֵּר

for הִתְסַבֵּל; *participle* מִתְשַׂאָה for מִתְנַשֵּׂא.* See § 17. (*e*) with the * and † notes. See §§ 98. 99. 100.]

[§ 39. When צ begins a root the ת is transposed and changed into ט; as הִצְטַדָּקְנוּ *we prepared ourselves with food*, from צוד; נִצְטַדָּק *we will justify ourselves*, for נִתְצַדָּק, יִצְטַבַּע for יִתְצַבַּע; roots צָדַק and צָבַע.]

§ 40. The verb שָׁחָה (*he bowed down, worshipped,*) becomes שַׁחֲוָה in this conjugation (see § 53. (2)); as וַיִּשְׁתַּחֲווּ *and he bowed himself down*, וַיִּשְׁתַּחֲווּ *and they bowed down*, הִשְׁתַּחֲוִי *bow thyself down*, הִשְׁתַּחֲווּ *bow yourselves down;* fut. אֶשְׁתַּחֲוֶה *I will* etc.; Infin. לְהִשְׁתַּחֲוֹת, (with prefix and suffix בְּהִשְׁתַּחֲוֹתִי *when I bow myself down*); הִשְׁתַּחֲוִית *thou hast* etc., תִּשְׁתַּחֲוִין *they* or *ye shall* etc.; מִשְׁתַּחֲוִיתֵם (*participle plural*) is a corrupt reading for מִשְׁתַּחֲוִים. In Chaldee and Syriac, ת is sometimes changed into ד, Dan. 2: 9. See §§ 98. 99. 100.

Note 1. Verbs עוֹ, עי, and עע, generally form their Hithpael thus: הִתְקוֹמֵם, הִתְחַבּוֹנֵן, from קוּם, בִּין (בִּין); הִתְרוֹצֵץ, הִסְתּוֹבֵב, etc. from רָצַץ, סָבַב, etc.

Note 2. A few words take *Segole* (instead of Pattakh) under the first radical in this conjugation; as הִתְנַחֲמְתִּי (=הִתְנַחַמְתִּי) for הִתְנַחַמְתִּי; future יִתְנֶחֱם, אֶתְנֶחֱם, תִּתְנֶחֱלוּ; praeter הִשְׁתֶּחֱרוּ (=הִתְשַׁחֲרוּ) for הִשְׁתַּחֲרוּ. This is done on account of the guttural with Kaumets; see § 59. (3).

Note 3. In a very few instances *Kheerek* (instead of Pattakh) is placed under the *second* radical; as הִתְקַדְּשִׁי (for דַּ); חִתְגַּדָּלְתִּי (for דַּ).

PAUSE AND OTHER ACCENTS.

§ 41. The *principal* pause accents are אַ *Athnaukh;* אֳ *Kauton;* אֲ *Rebeé'ang;* אֱ *Segoletau;* אֳ *Silluk;* ׃ אַ *Soph pausook.*† See § 3. Note 2. § 66. (5) (6) (8).

* There is but one exception to this rule; viz. (Jer 49: 3) הִתְשׁוֹטַטְנָה Imper. 2d plur. fem. from שׁוּט.

† The letter א is used to show the *position* of the accents. These accents are also called *Disjunctives.*

NOTE. All the accents are *tonic* except *Maccaph* and *Metheg*. See §§ 2. 3. Note 1. and * note.

The following Table exhibits the forms, situations, and names of the *other* accents; these are either *disjunctives* or *conjunctives*, and are all *tonic*.

The words אָמַר and מָלַךְ are here employed to exhibit the *position* of the accents. It must be recollected that אָמַר is to be accented in every instance (in this table,) on the *last* syllable; and מָלַךְ always on the *first*.

Those accents marked by a (*) are *Disjunctives*.

The accents which are found *below* the words are as follows :—

אָמַר* מָלַךְ Tarkhau or Tifkhau.
אָמַר* מָלַךְ Tĕbeer.
מָלַךְ* Yĕteeb.
אָמַר מָלַךְ Mĕhoopaukh or Măhpăkh.
אָמַר מָלַךְ Shofaur Holākh or Munaukh.
אָמַר מָלַךְ Mă-ă-reekh or Merkau.
אָמַר מָלַךְ Dărgau.

The following are placed *above* the words.

אָמַר* מָלַךְ Zaukāph Gaudole.
אָמַר מָלַךְ Azlau (*not* Kadmau).
אָמַר* מָלַךְ Zarkau.
אָמַר* מָלַךְ Pauzare or Pauzare Gaudole.
אָמַר* מָלַךְ Gĕreesh or Garesh, (*not* Azlau).
אָמַר* Shĕna Gĕreesheen, or Gĕraushăyim, or Gărshăyim.
אָמַר* מָלַךְ Tirtsau, Tarsau, or Tĕleeshau Gĕdolau.
אָמַר מָלַךְ Talshau or Tĕleeshau Kĕtanna.

אַמַר* Kadma or Pashtau.

מֶלֶךְ Tĕra Kadmeen.

The following are not of so common occurrence as the foregoing.

אָמַר Yaurāăkh or Yārăkh.

אָמַר Tĕrā Tăngmā, Tĕrā Khootreen, or Merkau Khĕ-foolau.

אָמַר Shălshalĕth.

אָמַר* Kărnā Faurau.

אָמַר Hōlākh or Munaukh *superior.*

אָמַר Mĕhoopaukh or Măhpăkh *superior.*

אָמַר Zarkau *anterior.*

There are *four* accents which are found both above and below the words at the same time; viz.

אָמַר Mĕhoopaukh with Măăreekh.

אָמַר Zarkau with Măăreekh.

אָמַר Holakh with Mĕhoopaukh.

אָמַר Zarkau with Mĕhoopaukh.

There is but *one* found in the same line with the word; viz.

אָמַר׀* Pausek, Pĕseek, or Lĕgărma.

Note 1. It will be seen that although several of the accents have the same form, they can be distinguished by their *position.* For the accents *Metheg* (׀) and *Maccaph* (־) see §§ 2. 3. with the * note.

Note 2. Most of the accents are confined to the *tone* (accented) syllable; some, however, are always on the *first*, and some are always on the *last* syllable, whether the tone be there or not.

Note 3. These accents are used in the various synagogues; 1. As notes of music; 2. To determine (in most cases,) the emphatic syllable; and 3. To divide the text into its different members.

Note 4. When a word has *two* accents alike, the last marks the emphasis; as מַ֫יִם *ma'yim*, אַרְצָ֫ה *ar'tsau*, etc.: but, when they are *not* alike, the *last* marks it; as וַיֹּאמְרוּ֫ *vay-yo-me-roo'*; אָנָ֫א *au-nau'*; etc.

Note 5. All the accents (excepting *Maccaph* and *Metheg*) are *tonic;* see §§ 2. 3. with the * note.

Note 6. A small circle over a word thus, הַוָּצָא, indicates that there is another *reading* to be preferred, which may be found either at the bottom of the page, or in the margin. The word קרי (קָרֵי) or the letter ק, which stands on the left of the marginal reading, signifies *read*. The word in the text is called כְּתִיב *written*. Sometimes this circle denotes some *peculiarity;* as בְּרֵאשִׁית which, at the bottom of the page, is said to be ב׳רבתי i. e. ב *enlarged*.

A word with an asterisk over it, also points to the foot of the page; as עֲרוּמִּים*, the note to which, is דגש אחר שורק (דָּגֵשׁ אַחַר שׁוּרֶק) i. e. *a Dagesh after Shoorek*, which is contrary to analogy.

TECHNICAL NAMES OF VERBS;

OR NAMES OF THE VARIOUS CLASSES OF DEFECTIVE VERBS.

§ 42. The different species of defective verbs take their names from the letters contained in the ancient Paradigm (*Model*) פָּ֫ עַ֫ לָ 3d 2d 1st *he wrought;* thus,

A verb	פ״י	is a verb whose	*first*	radical is	י; as	יָדַע, etc.
"	פ״נ	"	"	"	נ; "	נָגַשׁ, etc.
"	פ״א	"	"	"	א; "	אָכַל, etc.
"	ע״ו	"	*second*	"	ו; "	בּוֹא, קוּם, etc.
"	ע״י	"	"	"	י; "	שִׂים, בִּין, etc.
"	ע״ע	"	"	"	*doubled;* "	סָבַב, גָּלַל, etc.
"	ל״ה	"	*third*	"	ה; "	גָּלָה, רָאָה, etc.
"	ל״א	"	"	"	א; "	מָלֵא, בָּרָא, etc.

Note 1. The verb לָקַח *to take,* is called a verb פ״ל, because it sometimes loses its ל. The verb נָתַן *to give,* is called a verb פ״נ and ל״ן, because it frequently drops its *first* and *last* radicals; פ standing for the *first,* and ל for the *third* letter.

Note 2. Verbs ending in ת, as כָּרַת, שָׁחַת, etc., are called verbs ל״ת, because the ת radical is *assimilated* before another ת; as כָּרַתִּי *I concluded* (a covenant), for כָּרַתְתִּי; כָּרַתְּ for כָּרַתְתְּ; כְּרַתֶּם for כְּרַתְתֶּם; שָׁחַתָּ for שָׁחַתְתָּ; הִשְׁחַתֶּם for הִשְׁחַתְתֶּם; חַתָּה (חָתָה) *she is dismayed,* for חָתְתָה; מַתִּי *I died,* for מָתְתִּי; מַתְּ (with ה paragogic מַתָּה)

thou didst die, for מַתְּתָה (מַתָּה); שַׂמְתָּ (with ה paragogic שַׂמְתָּה) *thou hast placed*, for שַׂתְתָּ (שַׂתָּה).*

NOTE 3. Verbs ending in נ are called verbs לָנ, because they *assimilate* (or lose) their נ before another one; as לַנְנוּ *we lodged*, for לָנַנּוּ from לוּן; בַּנְנוּ *we considered*, for בָּנַנּוּ from בוּן or בִּין.

NOTE 4. אָתָה is a verb פא (פ guttural) and לה; יָצָא is פי and לא; נָטָה is פנ and לה; יָדָה is פי and לה; בּוֹא is ע and לא; etc.

VERBS WITH A GUTTURAL.

§ 43. A verb פּ Guttural is one whose 1st radical is a Gutt'l; עָמַד, etc.
" ע " " 2d " " נָחַם, etc.
" ל " " 3d " " שָׁלַח, etc.

VERBS עע (עי) עו.

§ 44. These verbs often have but *two letters* (i. e. they lose their middle radical,) in the *praeter* Kal; as שָׂם *he placed*, שַׂמְתִּי *I placed*, from שׂוּם or שִׂים; סָבַב (and סָבֵב) *he surrounded*, from סָבַב; רָמוּ and רֹמּוּ from רָמַם; רָבוּ and רֹבּוּ from רָבַב; שָׂחוּ from שָׂחָה; חַי *he lived*, חָיְתָה (וְחָיְתָה) *she lived*, from חָיָה.† Piel, Pual, and Hithpael, of these verbs, are like קוֹמֵם, קוֹמַם, הִתְקוֹמֵם, from קוּם; רוֹמֵם, רוֹמַם, הִתְרוֹמֵם, from רָמַם. See § 17. 6. ‡ note. also 7. Note. Sometimes they insert an epenthetic ו or י; as סַבּוֹתִי *I surrounded*, from סָבַב; תַּמּוֹנוּ (three times תַּמְנוּ) from תָּמַם; זַמּוֹתִי and זַמֹּתִי from זָמַם; דַּלּוֹתִי and דַּלֹּתִי, from דָּלַל. הֲקִימוֹתִי *I established*, Hiph. of קוּם; תְּקוֹמֶינָה *ye* or *they shall stand*, Kal of קוּם. In some cases the *first* radical is dagesh'd to show the absence of the *third*; as נַיְקִי from נָקַד; אַבַּת from אָבָה; יְדַם from דָּמַם. The Praeformative sometimes takes *Tsaree*; as אֶקֹּל, תֶּקֹּל, from קָלַל. אֵיתָם (Ps. 19: 14) is from תָּמַם, the י is *epenthetic* or *fulcrum*. Praet. Kal שָׂתָ, שַׂתְּ and שַׂתָּה, etc., from שׂוּת; בָּאתָם, בָּאנוּ, בָּאָה, בָּאוּ (once בֹּאוּ), from בּוֹא. See § 54.

NOTE. תַּמְכוּ (Ps. 64: 7) occurs for תָּמְכוּ; the כ is either *epenthetic*, or compensative of *Dagesh*. See Lexicon עָלַל.

GROUND-FORM OF THE FUTURE TENSE.

§ 45. The future of all the conjugations is commonly formed from

* These last two examples are also verbs עו; as שׂוּת, מוּת; the one *preceding* them, is also a verb עע i. e. ע doubled, viz. חָתַת. See עו and עע on preceding page.

† זוֹר, בוּשׁ, טוֹב, אוֹר, and בִּין, דִּין, and רִיב, are exceptions; i. e. they *retain* their middle radical (or its substitute).

their respective Infinitive construct (see §§ 90. 91.* note); as פָּקֹד, וְפָקֹד; תָּבוֹא, בּוֹא; אָשִׂים, שִׂים; קוּם, קוֹמוּ; סֹב (סָבֹב־), וְסֹב (וְסָבֹב־), *Kal.** הִפָּרֵד (הָפָרֵד), יִפָּרֵד *Niphal.* הַבְדֵּל, וַיַּבְדֵּל, וְסִבֵּנוּ; *Hiphil.* הָאִיר, וְהָאִיר, שַׁלַּח, וַיְשַׁלַּח; אֲבָרֵךְ בָּרֵךְ *Piel*, etc. See §§ 98. 99.

The ground-form of Hithpael future (and in general, the *praeter*,) is the Infin. *Piel;* as יִתְהַלֵּךְ הִתְהַלֵּךְ, etc. See § 17. 6. small print. §§ 98. 99.

All the participles beyond Niphal (excepting verbs עֹ and עָ in Hiphil†), are formed from their respective Infinitive; as מְשַׁלַּח שַׁלַּח (מְשַׁלֵּחַ), מְבָרֵךְ בָּרֵךְ, etc. See § 100.

Note. In the future tense the נ of *Niphal*, and the ה characteristic of *Hiphil, Hophal,* and *Hithpael*, are omitted. See § 16. Note 2. The participles which take מ, also omit ה characteristic. See §§ 98. 100.

In a *few* examples however, the ה of Hiphil is *retained* in the future; as יְהוֹדֶה from יָדָה; יְהוֹשִׁיעַ from יָשַׁע; יְהֵילִילוּ from יָלַל; etc. In *one* instance the ה of *Hophal* is retained; as מְהֻקְצָעוֹת (participle 3d pers. plur. fem.) for מֻקְצָעוֹת. See §§ 98. 100.

Infinitives coming before Futures of the same Root.

§ 46. The Infinitive in these cases marks *intensity, assurance,* or *certainty;* as (*Kal*) מוֹת תָּמוּת *thou shalt surely die;* מוֹת תְּמֻתוּן *ye shall* etc.; אָכֹל תֹּאכֵל *thou mayest freely eat;* הָיוֹ יִהְיֶה *he shall surely be;* *Hiphil* הַרְבָּה אַרְבֶּה *I will greatly multiply;* *Piel* בָּרֵךְ אֲבָרֶכְךָ *I will greatly bless thee.* It sometimes signifies *continuance of action,* especially when the future *precedes* it; as וַיֵּצֵא יָצוֹא וְשׁוֹב *and it continued going* (*to go*) *and returning* (*to return*); וַיִּשְׁפֹּט שָׁפוֹט *and he would always judge.*‡

When בִּלְתִּי (*not*) comes before an Infinitive, the preposition לְ is prefixed to the *former;* as לְבִלְתִּי אָכְלָ־ *to not eat* i. e. not to eat.

VERBS ע DOUBLED. Imper. and Infinitive.

§ 47. These are formed (in Kal) thus; סֹבִּי *turn thou,* fem. סֹבִּי, plur. סֹבּוּ, fem. סֻבֶּינָה; דֹּם, דֹּם *be silent,* plur. דֹּמוּ; רֹנִּי (ronnee)

* The forms יִשְׁפּוֹטוּ, תִּשְׁמְרֵם, תַּעֲבוֹרִי, וָחָנֵךְ, are *peculiar.*

† These are formed from the *praeter;* as מְקִים הֲקִים; מְבִיא הֵבִיא; מְסֵב הֵסֵב; etc. See § 100.

‡ This frequently takes place in the *praeter;* as (*Kal*) גָּאֹה גָּאָה *he has greatly triumphed;* and with Kal *Infinitive,* and Pual *praeter,* טָרֹף טֹרַף *he was surely torn in pieces.*

sing thou, plur. רָנּוּ; חָנֵּנִי *pity me*; גַּל *remove, open thou*, גֹּל, גְּלָה *commit, commend thou*; עָרָה (ה parag.) *make bare*; רוּב (לָרֹב) *to multiply*, שַׁךְ *to appease*, שַׁג *to transgress*, רָן (for רֹן) *to sing*; with prefix כְּרֵם *when it is lifted up*, from רָמַם; with suff. חֹקוֹ, חֲמָם, etc. See §§ 87. 94.

VERBS IMPERATIVE AND INFINITIVE.

§ 48. It has been said (§ 20), that when the second radical takes Kholem or short Kaumets, it indicates the *Imper.* or *Infin.* Kal. The following are a few of the examples *without* Kholem or short Kaumets in the Imp. and Infin.; as שְׁמַע *hear thou*, שְׁאַל *ask thou*, זְעַק and צְעַק *cry thou*, fem. זַעֲקִי and צֲעָקִי, plur. זַעֲקוּ; חֲזַק *be strong*, plur. חִזְקוּ; לָקַח *take thou*, חֲכַם *be wise*, מְצָא, רְפָא, קְרָא (קְרַאת), רְכַב, צְלַח, רְכַב; אֱהַב *love ye*; לְשַׁכַּב *to lie down*; fem. יְרָאָה and יִרְאַת *to fear*, אַהֲבָה and אַהֲבַת *to love*, אֲשָׁמָה *to sin*, יְבֹשֶׁת *to be dry*, חֲמָלָה, etc.; with ה parag. אָסְפָה *gather thou*, etc.; שָׁמְעֵנִי *hear me*, שִׁמְעוּנִי *hear ye me*, שְׁאָלוּנִי *ask ye me*, etc.

Infinitives are rarely like מְלֹאת, קְרֹאת, יְבֹשֶׁת, יְכֹלֶת. See §§ 90. 96.

PARAGOGIC ה.

§ 49. This often occurs at the end of the second pers. sing. masc. *Imperative*, and the first pers. sing. and plur. *future*; as שִׁמְעָה and שְׁמָעָה *hear thou*, שָׁמְרָה *preserve thou*, נְצְרָה *keep thou*, קוּמָה *arise thou*, שׁוּבָה *return thou*, לְכָה *go thou* from יָלַךְ, דְּעָה *know thou* from יָדַע, שְׁבָה *sit thou* from יָשַׁב, גְּשָׁה *approach thou* from נָגַשׁ, תְּנָה *give thou* from נָתַן, קְחָה *take thou* from לָקַח, בִּינָה *consider, regard thou* from בִּין, *Kal*; פַּלְּטָה *deliver thou*, Piel; הַקְשִׁיבָה *hear thou*, הוֹשִׁיעָה *save thou* from יָשַׁע, הָאִירָה *enlighten thou* from אוֹר, etc. *Hiphil.* *Future tense* אֶשְׁמְרָה for אֶשְׁמֹר; אֶקְחָה for אָקַח from לָקַח; אֶקְרָאָה for אֶקְרָא; נִלְבְּנָה *let us make brick*, for נִלְבַּן; נֶדְעָה, אֵדָעָה, from יָדַע, *Kal*; *Niphal* נִוּשַׁעְתָּה, אִוּשַׁעְתָּה from יָשַׁע; אִכָּבְדָה (Kethib once אֶכָּבֵד), from כָּבַד; נִוָּכְחָה from יָכַח; אִמָּלְטָה from מָלַט; אִנָּקְמָה from נָקַם; etc. *Imperative* הַשָּׁבְעָה, etc.; *Infinitive* with prefix and suffix בְּהַכָּבְדִי, etc.

Note 1. Paragogic ה is found in the first person singular and plural of all the conjugations except *Pual*, *Hophal*, and *Hithpael*.

Note 2. It is twice found in the *third* pers. masc. sing. future; as יְרַשָּׁה *Piel*; יָחִישָׁה *Hiphil* of חוּשׁ; and twice in the *second* pers. singular; as תָּבֹאתָה and תָּבֹאתָה *Kal* of בּוֹא.

Note 3. It seldom occurs in the *Praeter*; as נָתַתָּה from נָתַן; בָּגַדְתָּה, etc.

NOTE 4. The forms הָלְכָה, הָלְנָה, אָרָה, קָטְלָה, are from אָרַר, יָהַב, קָבַב (נָקַב?).

APOCOPATED FORMS.

§ 50. נָ, נָ, נָ, is used for תָּ *ye, thy;* as שִׁמַּעְנָה *hear ye* for שִׁמַּעְתָּה; קְרָאן and קְרָאנָ for תִּקְרֶאנָה *call ye,* תִּכְהֶינָ for תִּכְהֶינָה from כָּהָה *Kal.* הָרֵב, הַרְבֹּה for הָרְבָּה, נָטֹה for הַטֵּה from נָטָה, יָמֹה for יִמָּחֶה, *Niphal.* הַרְבֵּה for הַרְבֵּיתָ, הַעֲלֵה for הַעֲלֵיתָ, *Hiphil.* צַו for צַוֵּה, *Piel.* הִתְחַלֵּה for הִתְחַלֵּלָה from חָלָה, יִתְגַּל for יִתְגַּלֶּה from גָּלָה *Hithpael.* בָּרֵא, בָּרֵאתָ, בָּרֵאת, בָּרֵאתָה, בָּרֵאתְ, בָּרֵאתִי, בָּרֵאנוּ, בָּרֵאתֶם, בָּרֵאתֶן, בָּרְאוּ, בָּרְאָה (from בָּרָה), בָּרְכָה (from בָּרָךְ), etc. from בָּרָא, אָתָה from אָתָא and בָּאתָ from בָּא, בָּאת, בָּאתָה, בָּאתְ, בָּאתִי, בָּאנוּ, בָּאתֶם, בָּאתֶן, בָּאוּ, בָּאָה, etc. *Kal.* בָּרֵא, בָּרְאוּ, בָּרְכוּ, etc. *Piel.* הַגֵּל, הַגְּלוּ, הַגְּלָה, הַגְּלִי, הַגְּלוּ, הַגְּלָה, הַגְּלִי, הַגְּלוּ, הַגְּלָה, הַגְּלִי, הַגְּלוּ, הַגְּלָה, הַגְּלִי, הַגְּלוּ, *Hiphil.* See § 23. Note 3. § 66. (7).

Most of the foregoing forms are also found *without* ו conversive. *Imperative Piel* סֹב (סֻב) for סַבֵּה, מַן for מַנֵּה. For *Hiph. Imperative* see above. Kal future יָבֹן, יָבֹנוּ from בּוּן or בִּין; יָקֹם, יָקֹמוּ from קוּם; יָסֹבּ, יָסֹבּוּ from סָבַב.

VERBS פ״י.

§ 51. These verbs generally change their י into ו in *Niphal, Hiphil,* and (*in three verbs only*) *Hithpael;* as Niphal נוֹרָא from יָרֵא, נוֹדַע from יָדַע, נוֹשַׁע from יָשַׁע; *Futures* יִוָּרֵא, יִוָּדַע, אִוָּשַׁע, אִוָּסֵר, *Imperative* הִוָּסְרוּ, from יָסַר; *Hiphil* הוֹצִיא (apoc. הוֹצֵא); *Future* יוֹצִיא (apoc. יוֹצֵא); *Participle* מוֹצִיא; *Imper.* and *Infin.* הוֹצֵא (once הַוְצֵא for הַיְצֵא), הוֹצִיא, from יָצָא; once הַוְשַׁר for הַיְשַׁר or הוֹשַׁר from יָשַׁר; הוֹלִיד from יָלַד; הוֹכִיחַ (apoc. הוֹכַח) from יָכַח; *Future* יוֹכִיחַ (יוֹכַח), תּוֹכִיחַ, אוֹכִיחַ, etc.; נוֹדָה, תּוֹדָה, יוֹדָה, תּוֹדֶה, אוֹדֶה, from יָדָה; *Hophal praeter* הוּשַׁב (rarely like חֻשַּׁב), הוּדַע (once הוֹדַע), הוּכַל from יָכֹל; Future יוּשַׁב (rarely like יֻשַּׁב) from יָשַׁב; יוּכַל, יוּכְלוּ and יֻכַל, תּוּכַל, נוּכַל, אוּכַל, from יָכֹל; *Infin.* הוּלֶּדֶת and הֻלֶּדֶת from יָלַד; *Hithpael* in three verbs only, הִתְנַבֵּא, הִתְנַדַּע, הִתְנַצַּל.*

* The verbs יָשַׁר, יָמַן, יָטַב, יָמַר, יָנַק, יָלַל, יָסַר, are exceptions, i. e. they do not change י into ו in Hiphil; as הֵילִילוּ, הֵינִיק, הֵימִיר, הֵיטִיב (הֵטֵב), הֵימִין, הֵישַׁר Keri, (Kethib הוֹשַׁר for הוֹשַׁר); *Future* יֵילִילוּ, יֵילִיל, יֵילִילוּ, יֵינִיק, אֵילִילוּ, אֵילִיל from יָלַל; אַיְסִירֵם from יָסַר; etc. *Two* verbs retain י in Niphal; as יִוָּחֵל, נִוָּחֵל.

Peculiar forms. נִנָּסְרוּ (Ezek 23: 48) is for נוֹסְרוּ *Niphal*, or the Rabbinic *Nithpael* with ת assimilated, root יָסַר. See Deut. 21: 8 נַכֵּפֶר (for נְכַפֵּר or נְתַכַּפֵּר); also Prov. 27: 15 נְשַׁחֲוָה, root שָׁוָה.

VERBS with *Mappik* ה.

§ 52. A few roots (verbs) end in a Mappik'd ה: as כָּמַהּ *to desire*, גָּבַהּ *to be high, to lift up*, נָגַהּ *to shine, enlighten*, תָּמַהּ, מָהַהּ, לָהַהּ, etc. These are conjugated like regular verbs; as גָּבְהָה (once גָּבְהָא) *she is lifted up*, גָּבְהוּ, etc.

The *nouns* derived from them, retain ה and (*sometimes*) Mappik; as גַּבַּהּ גַּבְהַּ גַּבְהוּת *height, exaltation, pride*, plural גַּבְהוּת, גַּבְהוּת.

The verbs וַתֹּלַהּ, וַתֹּהַהּ, וַיִּתְמַהְמַהּ, הִתְמַהְמַהּ, לְהִתְמַהְמַהּ, מִתְלַהֲלִים, come from תָּלַהּ, תָּהַהּ, תָּמַהּ, לָהַהּ.

VERBS לה and לא.

§ 53. (1) Verbs לה sometimes change their ה into י before ו (*ye* or *they*), very seldom before ה *she*, and also in the participles (*Kal*) Active and Passive; as חָסְיוּ (for חָסוּ) *they trusted*, Fut. יִשְׁלָיוּ, יִרְבְּיֶן, יִרְוְיֶן, וְיֶחֱסְיוּן; *Imp.* אֱתְיוּ *come ye*; חָסְיָה *she trusted*, for חָסְתָה; גּוֹלְיָה *she is revealing*, כָּסוּי (כָּסוּי) *covered*, בָּזוּי (בָּזֵי בָּזוּי) *despised*. וּבְזוּי עָם *and despised* (of) *by people*. See § 80.

(2) The verbs טָחֲוָה (מְטַחֲוֵי Gen. 21: 16), רָאֲוָה, נָאוּוּ (*nau-voo*) for נָאֲוָה, שָׁחֲוָה, are from טָחָה, רָאָה, נָאָה, and שָׁחָה. See § 40.

Verbs לא occasionally *lose* their א; as מָצְתִי from מָצָא, מָלוּ מָלְתִי from מָלָא, כָּלוּ from כָּלָא, etc.; א is sometimes changed into י; as נְשׁוּי (נְשׁוּי) *forgiven* from נָשָׂא. See § 80.

Note 1. Verbs לה and לא often imitate each other; as תִּרְפֶּיהָ from רָפָא; נָסָה from נָשָׂא, etc. See § 27. Note. Also §§ 84. 88. 89.

Note 2. The verb קָרָא *to meet*, postfixes ת in the *Infinitive*. See § 96.

VERBS עו (עי).

§ 54. The praeter, and the active participle Kal of these verbs, omit their ו (י); as בָּא *he came, is coming*, fem. בָּאָה (participle בָּאָה), masc. plur. בָּאִים (const. בָּאֵי) *they are coming, comers*, fem. בָּאוֹת; קָם *he arose, is rising up* (i. e. an enemy), fem. קָמָה, plur. קָמִים *those rising up*

(enemies), fem. קָמוֹת; מֵת *he died, is dying*, מֵתָה *she died*, (participle מֻתָה), once לָנָה (for לָנָה) *it tarried*, etc.; roots בּוֹא, קוּם, מוּת, לוּן; fem. זֹבֶת *flowing* from זוּב. טַח and בַּז are from טוּחַ and בּוּז. See §§ 44. 28. 76.

With suffixes, קָמַי *he who rises up* (against) *me*, i. e. my enemy, קָמָי (קָמֶי) *those rising up* (against) *me* i. e. my enemies, צָרַי (צָרֶי) *my afflicters*, צָרֶיךָ *thy enemies*, those afflicting thee. See § 82.

The Infinitive (which is the root of these verbs,) and Imperative coincide in form; as קוּם *to arise, arise thou;* בּוֹא *go thou, to go*, etc.; with suff. קָמְנוּ, מֻתָּנוּ *we died.*

VERBS לה.

§ 55. The Imperative Kal of these verbs is formed thus; רְאֵה *see thou*, fem. רְאִי, רְאוּ *see ye*, fem. רְאֶינָה; שְׁתֵה *drink thou*, fem. שְׁתִי, שְׁתוּ *drink ye*, fem. שְׁתֶינָה; עֲנֵנִי *answer me*, עֱנוּ *answer ye*, עֲלֵי *ascend thou* fem., הֱיֵה (וֶהְיֵה) הֱיֵה הֱוֵא *be thou* (thou shalt be), fem. הֱיִי, הֱיִי (once הֱוִי from הָוָה), plur. הֱיוּ; חֲיֵה *live thou*, plur. חֱיוּ, with וְ וְחִיוּ; בְּעָיוּ *inquire ye*, אֲתָיוּ *come ye*, אֱפוּ for אֱפוּ; רְפָ֫ה *heal thou* is for רְפָא. See § 26. 4.

Infinitives are like גְּלוֹת גְּלוֹ גָּלֹה, עֲלוֹת, etc. See § 26. 1. § 95.

DAGESH FORTE.

§ 56. The uses of Dagesh *forte* are the following;

1. It shows the *omission* of a letter; as יַקַּח for יִלְקַח from לָקַח; יַטַּע for יִנְטַע from נָטַע; יִתֵּן for יִנְתֵּן from נָתַן; מַה־זֶּה for מַזֶּה; הַשְּׁמַיִם for הַלָּשָׁמַיִם or הַל שָׁמַיִם; אִשָּׁה for אִנְשָׁה; מִן לֶּדֶם for מִלֶּדֶם; יִשָּׂאֵר future *Niph.* of שָׁאַר; נָתַּנוּ for נָתָנוּ; סַבְּבוּ for סָבְבוּ; שְׁתַּיִם for שְׁנָתַּיִם, אַתְּ for אַנְתְּ. This dagesh is also called *Compensative.*

This compensation is sometimes *neglected;* as יִקְחוּ, תִּשְׁאוּ, יִסְעוּ, etc. for יִקָּחוּ, תִּשָּׂאוּ, יִסָּעוּ, etc.

2. It is one of the characteristics of *Piel, Pual*, and *Hithpael;* see § 17. 5. (*e*). 6. 7.

3. It frequently marks נ *Epenthetic;* see § 35. Also § 97. (7).

4. It is sometimes *Conjunctive;* as מַה־זֶּה (*mazza*), יְהַלְלוּךָ סֶלָה, מָשַׁחְתָּ שָׁם, עֹשֵׂה־פְּרִי, קוּמוּ צְאוּ, etc.

Note. Dagesh *forte doubles* the letter in which it is placed. See No. 5. Note.

5. It is sometimes *Euphonic;* as לָמָּה, הַמָּה, הֲנָה, יִחָתּוּ, מִקָּדָשׁ for מְקָדָשׁ, אָנָּא for אָנָה, נִצָּרָה for נְצָרָה, הַצְּפִינוֹ for הַצְפִינוֹ, שִׁפְּלִי for שִׁפְלִי or שִׁבְלִי for לִיסֹּד for לִיסֹד, etc.

Note. Dagesh forte always *doubles* the letter in which it occurs; as יַקְּקַח read as if written יַקַּקַח *yikkakh;* רָנִּי (=רָנְנִי) *ronnee.* See § 5. 2.

NUMERALS.

§ 57. (1) Cardinal numerals from 3 to 10 are masc. with a fem. termination, and *vice versa;* as שְׁלֹשָׁה בָנִים *three sons,* שָׁלֹשׁ בָּנוֹת *three daughters.*

(2) The termination ־ִים added to the cardinals from 3 to 9 inclusive, increases them *tenfold;* as שָׁלֹשׁ (שְׁלֹשׁ) *three,* שְׁלֹשִׁים *thirty;* תִּשַׁע *nine,* תִּשְׁעִים *ninety.*

(3) The *Ordinal* numerals are made by adding to the Cardinals ־ִי (*masc.*), or ־ִית (*fem.*); as שֵׁנִי, fem. שֵׁנִית *second,* (from שְׁנַיִם *two*); שְׁלִישִׁי, fem. שְׁלִישִׁית *third;* רְבִיעִי, fem. רְבִיעִית *fourth;* etc.

אֶחָד (*one, first,*) is both cardinal and ordinal. The *feminine* of אֶחָד (construct אַחַד) is אַחַת (אַחַת). The *construct* of שְׁנַיִם (*two*) is שְׁנֵי, the *feminine* is שְׁתַּיִם, *const.* שְׁתֵּי; the *const. masc. dual* is שְׁנֵי, *feminine* שְׁתֵּי.

־ִים added to עֶשֶׂר (עֶשֶׂר) *ten,* doubles it; as עֶשְׂרִים *twenty.*

(4) The Cardinals sometimes have a *Dual* form, and are used *adverbially;* as שִׁבְעָתַיִם *sevenfold,* etc.

(5) In using the letters of the alphabet to denote numbers, טו (9 and 6) is used for יה (10 and 5); this is done to avoid using a name of the Deity, viz. יָהּ a contraction of יְהוָה. Some write טז (9 and 7) for יז (10 and 6) to avoid using *two* letters of the name יְהוָה.

א stands for 1000, ב 2000, etc. See page 6. † note.

(6) Sometimes the numbers are repeated; as שְׁנַיִם שְׁנַיִם *two* (by) *two;* שִׁבְעָה שִׁבְעָה *seven* (by) *seven;* etc.

GUTTURALS.

§ 58. When the Gutturals take Composite Shevau, they commonly give to their preceding letter, the vowel with which Shevau is compounded; thus מַעֲשֶׂה, נַחֲזֵק יֶחֱזַק, רַעֲמַד, אֶחֱרֹג, יַעֲבֹד, אֶעֱבֹד, יַהֲרֹג, נַעֲבֹד, לֶאֱכֹל, נַאֲנִי, נַעֲשֶׂה, פֶּחֱלִי, תֶּאֱהַב, נֶעֱמָד, etc. See § 16. Note 4.

Note. Should a *simple* Shevau follow the Guttural, then the com-

pound vowel loses its Shevau, or the vowel with which Shevau is compounded; as וַעֲבָדוּ, וַעֲנִי, וַאֲשָׁמוּ, אֶעֱנֶךָ, וַעֲנֶךָ, וַהֲרָגָה and וַאֲהָרְגָה, וַאֲסַפְּרוּ (וַחֲפָצוּ), וַחֲדָלוּן (וַחֲפָצוּ), וַאֲסַפְּרוּ (וַחֲפָרוּ).

Some of the foregoing examples occur with both forms; as וַחֲפָץ and וָחָפַץ, בָּעֵזֹר and בְּעֵזֹר, הָעֵלִים and הֶעֱלִים.

PUNCTUATION OF THE ARTICLE (ה) AND PREFIXES.

Article ה.*

§ 59. (1) Its proper vowel is *Pattakh* with a *Dagesh* following; as הַשָּׁמַיִם *the heavens*, הַמַּיִם *the waters*, הַיְאֹרִים, הַיְהוּדִים הַמְּשֻׁגָּע, הַלַּיְלָה, הַצְּפַרְדֵּעַ, etc.

The prefixes ב כ ל often *exclude* the article and take its pointing; see § 61. 2.

Note 1. The Dagesh is commonly *omitted* when יְ or מְ follows ה; as הַיְקוֹם, הַיְאֹר, הַמְדַבֵּר, etc, See § 7. 1. small print.

Note 2. Cases like הֲצַפְרְדֵּעִים are very rare. The Shevau here, as also in the preceding Note is *pronounced.*

(2) When a *Guttural* or ר follows, it commonly takes *Kaumets;* as הָאָרֶץ, הָרָקִיעַ, הָאוֹר, הָאָבֶן, הָחַי.

Note. It generally has *Pattakh* before the gutturals ה and ח; as הַהַשָּׁקָה, הַחֹרֶב, הַהֹלֵךְ, etc.

(3) It *usually* takes *Segole* before a guttural with *Kaumets* or *Shevau-Kaumets;* as הֶהָרִים, הֶחֳדָשִׁים, הֶהָחַי, הֶהָרֵב.*

Exceptions. הָהָר (הָהֳרָה), הָאָדָם, הָאָרֶץ, etc. See § 66. 3.

Prefix מִ (מֵ), *a contraction of* מִן.

§ 60. (1) *Kheerek* with a *Dagesh* (compensative of נ) following, is the proper pointing of this Prefix; as מִתַּחַת (for מִן תַּחַת) *from under*, מִקֶּדֶם for מִן קֶדֶם *from* (*to*) *the East*, etc.

This Dagesh is sometimes *omitted;* as מִקְצֵה, מִבְצִיר, מִלְאַם, מִרְדוּדָה, מִיהוּדָה, מִמִּתִּים, מִלְמַעְלָה, מִיגִי, etc.

(2) When a *Guttural* or ר follows, it commonly takes *Tsaree;* as מֵאָדָם *from man*, מֵהַר, מֵחֵץ, מֵעֶלְיוֹן, מֵרֹאשׁ, מֵעַל, מֵאֶרֶץ and מֵאָרֶץ, etc.

* The Hebrew (as the Greek) often uses its *Article* as a *Pronoun.* See § 18. small print. Gesenius thinks that ה (הַ) is a contraction of הַל which he takes to be the original form of the Article. He also supposes that the Arabic article אַל is derived from the Hebrew הַל.

A *few* examples occur with *Kheerek* before the guttural; as מִחוּץ, מֵחָיוֹת, מֵחוּט, מֵרֹדֵּת, and a few others.

Peculiar is מֵיְהוֹנָה, which is read מֵאֲדֹנָי. See § 63.

Prefixes לְ כְּ בְּ.

§ 61. (1) *Shevau* is the pointing of these; as בְּאָדוֹן, בְּרֵאשִׁית, לְאָדָם, לְחֶרֶם, לְרֹאשׁ, לְעֵד, לְבוֹא, etc.

(2) When they expel the *Article* (ה), or the ה characteristic of *Niphal* and *Hiphil Infinitive*, they take its pointing; e. g. בַּשָּׁמַיִם *in the heavens*, for בְּהַשָּׁמַיִם; כַּיָּמִים, לַיַּעֲלִים, בְּיוֹאֹר, בָּאָרֶץ, כָּאָבָן, לָרָקִיעַ, לַחֹשֶׁךְ, לָאֹהֶל, לָחֹרִים, לָעָרִים, לָהָרֶב, בָּחָכָם, בָּחֳדָשִׁים. *Niphal* בְּכֹשֶׁל for בְּהִכָּשֵׁל; לָרֹאוֹת for לְהֵרָאוֹת; *Hiphil* לַשְׁמִיעַ for לְהַשְׁמִיעַ, etc.; בְּהָרֵג (Niph. for בֵּהָרֵג) is peculiar.

Sometimes the Article *remains;* as בְּהַשָּׁמַיִם, כְּהַיּוֹם, בְּהֵלָּרֵךְ, לְהַמְזַבֵּחַ, כָּהָכָם, etc.

(3) Before a *Composite Shevau* they take the vowel with which Shevau is compounded; as לַחֲבשׁ, (once לַאדֹנָי Ps. 136. 3), בֶּאֱכֹל, לֶאֱלוֹהַּ, בָּחֳרִי, etc. בַּאדֹנָי, לַאדֹנָי, כַּאדֹנָי, etc. are for בַּאֲדֹנָי, etc. See § 62. (4) Note 2. § 63.

The following forms are *peculiar;* לָאֱמֹר for לֵאמֹר; לֵאלֹהִים, לָאלֹהִים, בֵּאלֹהִים, כֵּאלֹהִים; כֵּיהוָה, לַיהוָה, בַּיהוָה, see § 63; once לֵיהוֹוָה, pronounced לֵאלֹהִים. See § 63.

(4) Before an *accented syllable* they *commonly* take *Kaumets;* as לָלֶזֶן, לָמוּת, בָּאֵלֶּה, בָּזֶה, כָּזֶה, בָּזֹאת, כָּכֶם, לָבוֹא, בָּאֵשׁ, לָרֹב, לָמָּיִם, לָלֶכֶת, לָעַד, לָתֵת and לָתָּת. The *Const.* state *retains* the Shevau; as בְּאֶרֶץ, כְּעֶבֶד, לְגֶשֶׁת, etc.*

(5) Before י (יְ) they take *Kheerek;* as לִישׁוּעָה for לְיִשׁוּעָה or לִישׁוּעָה; בִּימֵי כִּימֵי from יוֹם; לִיסוֹד, כִּיתְרוֹן for כְּיִתְרוֹן. They take *Kheerek* also, before a *simple* Shevau; as לִרְאֹת, לִמְשֹׁךְ, בִּהְיוֹת, כִּסְדֹם, etc. They generally take *Pattakh* however, when a *guttural* (with Shevau) follows; as לַחֲטֹף, לַעֲשֹׂר, etc. This is done to avoid the concurrence of two Shevaus at the *beginning* of a word.

Prefix וְ.

§ 62. (1) The proper pointing of וְ is *Shevau;* as וְאֵת, וְחֹשֶׁךְ,

* Sometimes the *Absolute* form is with Shevau; as לְעֵד, : לְרֹאשׁ, לְחֶרֶם, etc.

וְרַם, וְלֵךְ, וֶאֱשׁ, וְסוּס, וְאִישׁ, וְלִין, וְרַב, וְלָכֶב, וְהָיוּ, וְלָבָד. See (3) below.

(2) *Generally* before the letters פ מ ב, and *always* before a simple Shevau, it takes *Shoorek;* as וּבֵן, וּבְרוּךְ, וּפְנֵי, וּמִי, וְלָכֵל, וְיִתְּנִי, but see (3) below.

Exceptions. When י (without a vowel), ת or תּ follows, it takes *Kheerek* (rarely *Segole*); as וְיִהְיוּ, וְיִתְּנִי, וְיִתְּנֵם, וְיִתְּנֵם, וְיִהְיוּ, וְיִהְיוּדָה for וְיִהוּדָה, וְיִבְרֵךְ, וְיִצְמַח, וְיִחְיֶה, וְיִתְּנֵם, וְיִתְּנֵם, וְיִתְּנֵם, וְיִתְּנֵם.

(3) When an *accent* (generally a *disjunctive* one) follows, it often takes *Kaumets;* as וָבֹהוּ, וָפֶשׁ, וָאֵשׁ, וָעֵד (for וָעֵד), וָשֶׁמֶשׁ (וָשֶׁמֶשׁ), וָרֵעַ, וָלֵךְ, וָמַיִם, וָרֶם, וָאִישׁ, וָבֹשֶׁת, וָמָתָה, וָסוּס, וָדָשֶׁן, וָשׁוֹב, וָקָמוּ. The *construct* forms are like וְאֵשׁ, וְקָמוּ, וְאָפֶס, וְלִין, וְעַד, etc. וֵוֵי is the *plur. const.* of וָו *a hook.*

(4) When a *composite Shevau* follows, it takes the vowel with which Shevau is compounded; as וְחַלֵּי, וֶאֱלוֹהַּ, וֲהֵיכָה, וַעֲשֵׂה, וַאֲנִי.

וַאדֹנָי, לַאדֹנָי, etc. are for לַאֲדֹנָי, וַאֲדֹנָי, etc. See § 61. (3).

Note 1. If the letter over the composite Shevau is not a *guttural*, then ו takes *Shoorek;* as וּזְהַב, וּשְׂדֵה, וּשָׂקָה, וּצְעָקִי, וְתַכְבְּשִׁי, etc.

Note 2. Before אֱלֹהִים and אֲדֹנָי (which lose their pointing under א,) ו takes *Tsaree* in the *former* case, and *Pattakh*, in the *latter;* as וֵאלֹהִים for וֵאֱלֹהִים; וַאדֹנָי for וֵאדֹנָי. See § 61. (3). Forms like וַאֲדֹנֵינוּ (Ps. 135: 5), are *unusual.* See § 61. (3).

(5) For the punctuation of ו *Conversive* (of the Praeter and Future tenses) see §§ 22. 23.

Of the words יְהוָה *and* יֱהוִה.

§ 63. The word יְהוָה (*Jehovah*) is pronounced אֲדֹנָי *(Lord) Ado-nauy* by the Hebrews; but when it *precedes* the word אֲדֹנָי it is then pointed יֱהוִה (i. e. with the vowels of אֱלֹהִים,) and is pronounced *Elōheem.* E. g. יֱהוִה אֲדֹנָי *Elōheem adonauy.* (This is derived from a tradition that this name ought not to be pronounced by any one except the *High priest* (כֹּהֵן גָּדוֹל), and then only *once* a year, viz. on the day of *Atonement* (יוֹם כִּפּוּר)).

When the *Prefixes* are appended to יְהוָה they take the same vowel which they have before the word אֲדֹנָי, thus: בַּיהוָה, כַּיהוָה, לַיהוָה, וַיהוָה, כַּאדֹנָי, וַאדֹנָי, לַאדֹנָי. See § 61. (3). The prefix מ is appended thus: מֵיְהוָה pronounced מֵאֲדֹנָי. See § 60. (2).

The form יַיהוָה (Ps. 68: 21) is pronounced לֵאלֹהִים, for לֵאלֹהִים. See § 61. (3). With prefix שֶׁ יְהוָה, read שֶׁאֲדֹנָי.* See § 64.

Prefix שׁ.

§ 64. This is a contraction of the Relative pronoun אֲשֶׁר (see § 68); א is omitted and ר is assimilated; as שֶׁלִּשְׁלֹמֹה *which* (are) *by Solomon* instead of אֲשֶׁר לִשְׁלֹמֹה; שֶׁקִּוִּינוּ *which we waited* for; שֶׁרָאִשִׁי, שֶׁלָּמָה, שֶׁלַּמְתִּי, (with prefix בְּ) בְּשֶׁכְּבָר.

The Dagesh is sometimes omitted; as שֶׁיְהוָה (read שֶׁאֲדֹנָי).

Other examples (with a *guttural* following), שֶׁאֵל, שְׁהֵם and שָׁהֵם, שֶׁאֲתָּה, שֶׁעַל, שֶׁהוּא.

Note. This prefix occurs *twenty-one times*, Eccles. chap. 2. beginning at verse 7.

Pattakh Furtive.

§ 65. This is a Pattakh placed under *final* ח, ע, and ה; as רוּחַ, מַגְּבִיהַּ, בְּפִרְחַ, מְזֻבָּחַ, גִּיחַ, נִגַּשׁ, אֶלֹהַּ, נִגַּע, רָקִיעַ, שָׁמַע, גֵּעַ, רָקַע, שָׁמַיִם, etc.; instead of מַגְּבִיהּ, אֶלֹהּ, נִגּוּעַ, רָקִיעַ, שָׁמֵעַ, גֵּיחַ, בְּפִרְחַ, מְזֻבַּח, רוּחַ, syllables which cannot occur in Hebrew. See page 12. 5.

Note. The vowel which *precedes* ח, ע, ה, must either be *changed* into *Pattakh*, or a Pattakh furtive *added*; as יִוָּדֵעַ or יְוֻדַּע, יִשָּׁבַע or יְשֻׁבַּע.

Pattakh is furtive in such forms as שָׂכַחְתָּ, שָׂמַעְתָּ, for שָׂכַחְתְּ, שָׂמַעְתְּ.

VOWEL CHANGES.

§ 66. (1) The vowels are changed or dropped when the word is *increased;* as יִפְקְדוּ יִפְקֹד (see (5) below), נִמְצָא נִמְצְאִים, פָּקְדָה פָּקַד, יָהֹם יָהֹם, יְבֹאנִי יָבֹא, שְׁאָלוּם שָׁאַל, עָמְדוּ עָמַד, יָרָאָה יָרֵא, חֲזָקִים חָזָק, מְאִירַת מֵאִיר, מְשִׁיבַת מֵשִׁיב, יָקִימְךָ יָקִים, דְּבָרָם דָּבָר, כֻּלּוֹ כֹּל and כֻּלָּהּ, חֵקִי חֹק, חָשְׁבִי חֹשֶׁךְ, יִקְטָלְךָ יִקְטֹל, וְהָאָזִין הָאֵזִין, וְהַעֲמַדְתָּ הֶעֱמַדְתָּ.

Uncommon forms. בָּנִים בֵּן, בָּתִים בַּיִת, etc. See § 11. 5. 10.

Note 1. A vowel is said to be *changed*, when it takes the place of its corresponding one.

Note 2. A vowel is said to *fall away* or be *dropped*, when another one takes its place which does *not* correspond with it.

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* In writing, the Hebrews put יְיָ for יְהוָה; and with prefixes לַיְיָ, בַּיְיָ, שֶׁיְיָ, מֵיְיָ, נֵיְיָ, כַּיְיָ.

N. B. Whenever a vowel is *dropped (falls away)* as in some of the foregoing examples, *Shevau* takes its place; when *two* vowels fall away *Kheerek* (*sometimes* Pattakh, *seldom* Segole) takes the place of the *first* vowel; as דִּבְרֵי דְּבָרִים; חָשְׂכִי חֹשֶׁךְ; נָשְׂךְ גֶּשׁ; בִּנְךָ בֶּן; עֲרֵיךָ פְּרִי; עֲדֵיכֶם יָדִים; בִּנְפֵי כְנָפַיִם; תֶּלְיֵךְ תְּלִי; קָדְשִׁי קֹדֶשׁ; the occurrence of two Shevaus at the *beginning* of a word can never take place. Gutturals usually take *Composite* Shevau. See § 4.

(2) The *construct state* and *Maccaph* generally (but not always) *drop, shorten*, or *change*, one or more of the vowels; as דָּבָר, בֵּן, כַּל־, וְשָׂה, הַיָּם, יָד, זָקֵן, מְקֹנָה, עָלָה, בַּיִת, זַיִת, עָפָר, שַׁבָּת, עֲגָלָה, שָׁנָה, שָׂדֶה, מַפְתֵּחַ, מִזְבֵּחַ, חָצֵר, עָרֵךְ, עָשָׁן, פָּקֹד, גָּדוֹל, חָזָק, מָלֵא, מָוֶת, תּוֹךְ, מְרָכָבָה, מַמְלָכָה, אִשָּׁה, חַיִּים, פָּנִים, אָנֹךְ, הָוֶה, מָוֶת, etc. become דְּבַר, כֹּל־, בֶּן־, מְקֹנַת, עֲלַת, בֵּית, זֵית, עֲפַר, שַׁבַּת, עֲגֹלַת, שְׁנַת, שְׂדֵה, מִפְתַּח, מִזְבַּח, חֲצַר, עֶרֶךְ, עֲשַׁן, פִּקְדֵי־, גִּדְלֵי־, חֲזַק, רִשַׁת, הַיַּם־, יַד, זְקַן, תּוֹכִי, מוֹתִי, בֵּיתְךָ, etc. See the above examples.

(3) Sometimes a vowel is lengthened on account of the *Article* (ה); as עַם, הָעָם; אֶרֶץ, הָאָרֶץ; הַר, הָהָר; פַּר, הַפָּר. Sometimes both forms occur; as הַצַּר and הַצָּר.

(4) The Gutturals and ר when they exclude Dagesh, *generally* lengthen the vowel which precedes them;* as בֶּרֶךְ for בְּרֶךְ; בָּרֶךְ for בְּרֶךְ; יֶחְלַק for יְחְלַק; הִתְבָּרֵךְ for הִתְבְּרֵךְ; בֹּרֶךְ for בְּרֶךְ; הִתְגָּאֵל for הִתְגְּאֵל; גֹּאֵל for גְּאֵל; הִתְפָּעֵם־ for הִתְפְּעֵם־. See § 4. § 7. 1. * note.

(5) The following changes take place in the vowels on account of the *Pause* and (sometimes) *other accents;* as אֹמֵר, אָמֵר; יָצֵר, יָצָר; פְּקֻדָה, פְּקֻדָּה; יִפְקֹדוּ, יִפְקְדוּ; נָקֹם, נָקֵם; נָקֹם, נָקֵם; יָצֹץ, יָצֵץ; יִוָּאֵשׁ for וַיִּוָּאֵשׁ; וַיִּגַּשׁ for וַיִּגַּשׁ; אֲמִירֶם for אֲמִירֵם; תִּשְׁמָרוּן, יִשְׁכָּבוּן, יִפְקְדוּן, תִּמְצָאוּן, יִשְׁכְּבוּ, תִּמְצְאוּ, פְּקֻדוּ, פָּקְדוּ. The *tone-syllable* is sometimes removed on account of ן paragogic without a change of vowels; as See (8) below; also § 41.

(6) *Tsaree* is sometimes changed into *Pattakh* on account of the *pause* accents; as הַיֶּפֶר for הַיְפֶר; וַיֵּלֶךְ for וַיֵּלְךְ.

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* In a few cases א and ר are found with Dagesh; as יוֹצְרִיאוּ, בָּרַת שָׁרֵהּ, etc. See § 7. 1. * note. The dot found in ה final is always *Mappik;* see § 1.

(7) Sometimes the *tone-syllable* is removed on account of *monosyllables, the particle* אַל, and ו *conversive;* and *these* commonly change the vowels; as הַבָּר־נָא for הַתְאַנַּוֹ־בִי ; הַתְאַנַּוֹ־בִי for הַבָּרֶד־נָא ; וַיִּכְתֹּב־שָׁם for וַיִּכְתֹּב ; וַיִּכְתֹּב for וַיִּכְתֹּב ; וַיִּכְתֹּב for וַיִּכְתֹּב ; אַל־תֹּסֶף for תֹּסֶף ; וְאַסַּפְתָּ for דִּבַּרְתִּי ; דִּבַּרְתִּי for תֹּסֶף ; (אַל־תּוֹסֶף) for תֹּסֶף ; וְאַסַּפְתָּ , (in *pause*, אָסַפְתָּ וְאָסַפְתָּ) ; וַיָּקָם , for וַיֹּאמֶר , וַיֹּאמֶר . See § 22. † note. § 23. Note 3.

(8) In Nouns, Pronouns, etc., short vowels are commonly *lengthened* or *changed*, when *pause* and (sometimes) *other* accents fall upon them; as אַרְצָה , חֳלִי חָלָי , פְּרִי פָּרִי , לֶחִי לְחִי , זְרֹעַ זְרוֹעַ , מַיִם מָיִם , עִמְדוּ , וַיָּשָׁשׁ : וַיַּשֵׁשׁ , וַיָּמָת וַיָּמָת , קֶבֶר קָבֶר , (אֵנִי) אֵנִי אָנִי , אָרְצָה אוֹבֵי , אֱלוֹהַי אֱלֹהָי , חֲצִי חֲצִי , עֲדִי עֲדִי , חִגְיִי חִגְיִי חֻגָּי , עֲמָדוּ אֶתֶד אֶתֶד , לֶדֶ לֶדְ , בֶּדֶ בֶּדְ , כֶּגֶד כֶּגֶד , עָבֶד עֶבֶד , אוֹבֵי . See (5) above.

(9) Verbs ל guttural, and לה, in many cases end in Pattakh; as וַיֹּאמַר וַיֹּאמֶר (יֹאמֶר) , יוֹדֵעַ (יוֹדֵעַ) , יִפְתָּח (in pause יִפְתָּח) , וַיִּפְתַּח , וְגָבַהּ (וְגָבַהּ) , מְשַׁלַּח (מְשַׁלַּח) . See § 65.

PRIMITIVE PRONOUNS.

§ 67. Separable Personal Pronouns.

				In pause.
	אֲנִי or אָנֹכִי	*I.**		אֲנִי.
rarely. אַתְּ	אַתָּה	*Thou*, masc.		אַתָּה & אַתָּה.
	אַתְּ	*Thou*, fem.		אַתִּי אַתְּ.
	הוּא	*He*, (it).		
	הִיא	*She*, (it).		
		Plural.		
	אֲנַחְנוּ †	*We.*		אֲנַחְנוּ.
	אַתֶּם	*Ye*, masc.		
אַתֶּן	אַתֶּנָה	*Ye*, fem.		
	הֵם	*They*, masc.		
	הֵמָּה			
	הֵן	*They*, fem.		
	הֵנָּה			

* In a few cases, it becomes necessary to render this pronoun *me;* as בָּרְכֵנִי אָבִי גַּם אָנִי bless me my father, even *me.*

† נַחְנוּ is used *six* times, and אֲנוּ (אָנוּ) *once* (Jer. 42: 6), instead of אֲנַחְנוּ.

Note 1. The pronouns of the 3d person are often used as *demonstratives;* הָאָרֶץ הַהִוא *that land,* בַּיּוֹם הַהוּא *on that day,* בָּיָמִים הָהֵם *in those days,* etc. The Article is *usually* attached to them.

Note 2. The forms מֵהַזֶּה, בָּהַזֶּה, לָהַזֶּה, מַהַזֶּה, בַּהַזֹּאת, לָהַזֹּאת, כָּהַזֹּאת occur without any additional signification.

§ 68. Relative Pronoun.

אֲשֶׁר *who, (he who), which, that, what, whose, whom,* sing. and plural.

§ 69. Demonstrative Pronouns.

זֶה, זֹאת *this, that.** With the *Article,* הַזֶּה and הַזֹּאת the same.

Uncommon forms. זֶהּ, זוּ, זֹז, הַלָּזוּ, הַלָּזֶה.

זֶה and זוּ are sometimes *relative.*

אֵל, אֵלֶּה *these, those.** With the *Article,* הָאֵלֶּה, and הָאֵל the same.

§ 70. Interrogative Pronouns.

מִי *Who, what person, whom, whose;* once *what.*

מָה, מַה, מְה *What, what thing, why;* as an adverb *how.*

§ 71. Suffixes united to Prefixes and Particles.

	(בְּמוֹ)	ב	*in, with, by,* etc. See § 9. Note.	
		בִּי	" "	*me, myself.*
	(בָּכָה)	בְּךָ	" "	*thee.*
		בּוֹ	" "	*itself, him.*
		בָּנוּ	" "	*us.*
		בָּם בָּהֶם	" "	*them.*
		etc.		

* זֶה is sometimes construed as a *plural,* and אֵלֶּה is found as a *singular;* see Gen. 27: 36. 1 Sam. 29: 3. Job 19: 19. 1 Chron. 11: 11. 2 Chron. 3: 3.

כ (כְּמוֹ)	*as, like,* etc.		See § 9. Note.
כָּמֹנִי	"	"	*me.*
כָּמוֹךָ כָּמֹכָה	"	"	*thee.*
כָּכֶם כְּמוֹכֶם	"	"	*you.*
כְּמוֹהֶם כָּהֵם כָּהֶם	"	"	*them.*
etc.			

ל (לָמוֹ)	*to, as to,* etc.		See § 9. Note.
לוֹ (לָמוֹ doubtful)	"	"	*him, himself, it.*
לְךָ לָכָה לָךְ	"	"	*thee, thyself.*
לָכֶם לָכֶנָּה	"	"	*you.*
לָהֶם לָמוֹ	"	"	*them.*
לָהֵן לָהֶן	"	"	*them* fem.
etc.			

מ מִן (מִנִּי מִנֵּי)	*from, on account of,* etc.*			See § 9. Note.
מִמֶּנִּי מֵנִּי מִנֵּי †	"	"	"	*me.*
מִמְּךָ מִמֵּךְ (מִמֵּיךְ)	"	"	"	*thee.*
מִמֶּנּוּ מֵהוּ מִמֶּהוּ	"	"	"	*him, it.*
מִמֶּנָּה	"	"	"	*her, it.*
מִמֶּנּוּ	"	"	"	*us.*
מִכֶּם	"	"	"	*you.*
מֵהֶם מֵהֵם	"	"	"	*them.*
etc.				

אֵת or אֶת־ *accusative.*

אֹתִי *me,* אֹתְךָ (אֶתְכָה אֹתָכָה) *thee,* אֹתוֹ *him, it,* אֹתָהּ *her, it,* אֹתָנוּ *us,* אֶתְכֶם (אוֹתְכֶם) *you,* אֹתָם (אוֹתָהֶם אֶתְהֶם) *them* masc., אֹתָהֶן (אֹתָהֵן אֶתְהֶן) *them* fem.

אֵת or אֶת־ *with.*

אִתִּי *with me,* אִתְּךָ אִתֵּךְ *with thee,* אִתּוֹ *with him, it,* אִתָּהּ *with her, it,* אִתָּנוּ *with us,* אִתְּכֶם *with you,* אִתָּם (אִתָּהֶם) *with them.*‡

אֶל (אֵלַי) *unto, to, against, in, into,* etc. (אַל *not,* אֵל *God*).

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* מִן is generally *doubled,* and is expressed by Dagesh *forte;* as מִמֶּנּוּ (= מִנְּמֵהוּ) *from him;* מִמֶּנּוּ (= מִנְּמֵנוּ) *from us,* etc.

† נִי (נִי) at the end of verbs signifies *me;* as פָּקְדַנִי *he visited me,* etc. See § 97.

‡ This preposition (when added to *suffixes*), is seldom found with the pointing of the *Accusative;* as אִתָּהּ (for אֶתָּהּ) *with her,* אִתּוֹ (for אֶתּוֹ) *with him,* etc.

אֵלַי (אֵלָיו) *unto me*, אֵלֶיךָ, אֵלָיו, אֵלֶיהָ, אֵלֵינוּ, אֲלֵיכֶם, אֲלֵיהֶם.
(אֱלֹהַי *my God*, אֱלֹהֶיךָ, אֱלֹהָיו (*once* with prefix, לֵאלֹהֵי).
אֱלֹהֵיהָ, אֱלֹהֵינוּ, אֱלֹהֵיכֶם, etc.).

עַל אודוֹתַי *on account of*. עַל אודוֹתֶיךָ.

אַחַר, אַחֲרֵי, אַחַר, אָחוֹר *after, behind, other, another way, backwards.*
אַחֲרֵיכֶם, אַחֲרֶיךָ, אַחֲרֵי *afterwards*, etc.

אַי, אַי, אַיֵּה *where*. אַיְּכָה *where* (*art*) *thou*, אַיּוֹ, אַיָּם, etc.

אַיִן, אֵין *not, no, nothing, without*. אֵינֶנִּי *not I, me*, אֵינְךָ *thou art not*,
אֵינֶנּוּ *he is not, we are not*, אֵינָהּ *not she, she is not*,
אֵינָמוֹ אֵינֵימוֹ אֵינָם *they are not*.

אַשְׁרַי; אַשָּׁרֶיךָ *happy art thou*, אַשְׁרֵיהוּ, אַשְׁרֵיכֶם, etc. See § 72. Note 2.

בֵּין, בֵּינוֹת *between, among*. בֵּינֵינוּ, בֵּינֶיךָ בֵּינְךָ, בֵּינִי
between us, בֵּינַיִם *between two*, בֵּינוֹתָם *between them*, etc.

בַּד, בָּדָד, לְבַד, מִלְּבַד, לְבָדָד *alone, besides, except*. לְבַדִּי *by myself*,
i. e. alone, לְבַדּוֹ *to himself*, i. e. alone, לְבַדֶּךָ *to thyself*, i. e. alone,
לְבַדָּהּ לְבַדָּנָה *by themselves*. (בַּד בְּבַד *in equal portions*).

בִּלְתִּי, לְבִלְתִּי *not, besides, except*. בִּלְתֶּךָ *not, besides thee*.

בַּעַד *for, through, around about*. בַּעֲדִי *for me, around about me*, בַּעֲדוֹ,
בַּעֲדֵינוּ, etc.

בִּלְעֲדֵי, בַּלְעֲדֵי, בִּלְעָדַי *except, only*. מִבַּלְעֲדֵי *besides*, בִּלְעָדֶיךָ *besides thee*, etc.

בַּעֲבוּר, בַּגְלַל *that, on account of*. בִּגְלָלֶךָ, בַּעֲבוּרֵךְ (־רָךְ) *for thy sake*, בַּעֲבוּרָם, etc.

הֲלֹא *behold*. See § 36.

הִנֵּה, הֵן, הֵנָּה *behold*. הִנְנִי הִנֵּנִי *behold me, I*, הִנְּךָ (הִנָּךְ)
הִנֵּהוּ הִנֶּנָּה) *behold thee, thou*, הִנָּם, etc.

זוּלָתִי, זוּלָת *except, without*. זוּלָתְךָ זוּלָתֵךְ, etc.

יַחַד *together, at the same time* or *place, entirely*. יַחְדָּו the same.

יֶשׁ־, יֵשׁ *there is, are, was, were*. יֶשְׁךָ *thou art, wilt*, יֶשְׁנוֹ *he is*,
יֶשְׁכֶם *you are, will*, יֵשׁ לִי *there is to me*, i. e. I have.

כֹּל־ (כּוֹל), כֻּלָּה כֻּלּוֹ כֻּלְּךָ (כֻּלָּךְ), כֻּלָּנוּ (*once* כֻּלָּא), *all*.
כֻּלָּכֶם, כֻּלָּם and כֻּלָּהֶם, כֻּלָּהֵנָּה and כֻּלָּנָה.

כַּמַּעַן (כְּמַעַן) *that, so that, on account of, according to, in order that*.
לְמַעַנְכֶם, לְמַעֲנָהּ, לְמַעֲנֵהוּ, לְמַעֲנֵךְ, לְמַעֲנִי.

לְפָנַי *before, in the presence of.* עַל־פָּנַי *before*, לְפָנַי, לְפָנָי *before me*, אֶת פָּנֶיךָ, לְפָנֶיךָ *before thee*, עַל פָּנָיו, לְפָנָיו *before him*, לְפָנֵיהֶם, etc.

מִפְּנֵי *on account of, because of.* מִפְּנֵיהֶם, etc.

לֶגֶד, לְנֶגְדָּה *before, over against, against.* מִלֶּגֶד לְנֶגֶד the same, (see § 72. Note 1.); נֶגְדִּי, נֶגְדֵּךְ, נֶגְדּוֹ; כְּנֶגְדּוֹ *as over against him* i. e. suited to him.

עוֹד, בְּעוֹד, עֹד *yet, while, again.* מֵעוֹד *since.* עוֹדֶנִּי, בְּעוֹדִי *while I am*, עוֹדְךָ *while thou art*, עוֹדֶנָּה, עוֹדֵנוּ עוֹדְכֶם עוֹדָם *while he, we, they* (are) *yet* (alive).*

עַד (עֲדֵי) *to, even to, even, until, unto, so that, provided that, forever.* עָדֶיךָ *unto thee*, עָדַי, עָדָיו, עֲדֵיכֶם.

עִמָּדִי *with, for* or *to me.*

עַל, עָלַי *upon, with, by, against, without, concerning.* עָלֶיךָ, עָלָיו, עֲלֵיהֶם, עֲלֵיכֶם, עֲלֵינוּ, עָלֶיהָ.

עִם *with, in, within.* עִמָּדִי, עִמָּךְ עִמּוֹ, עִמָּהּ, עִמָּנוּ, עִמָּכֶם, עִמָּהֶם.

עַתָּה (אֶתְּהָ) *now.* (כַּיּוֹם, בַּיּוֹם *now, this day*).

תַּחַת *under, instead of, beneath, for.* תַּחְתַּי תַּחְתֶּיהָ, תַּחְתָּיו; תַּחְתֶּנָּה *about it*, etc.

§ 72. Particles (Separate and Combined).

אַיִן (אַיִן) לֹא *not, there is not, none,* אִם *if, not, whether,* אָז *then,* שָׁם (שָׁמָּה) *there,* זֹאת זֶה *this, that, here,* מָה *how,* עַל־כֵּן *therefore, wherefore,* עַד־אָנָה, עַד־מָן *how long,* כִּי־אִם *but,* עַד־אֲשֶׁר *until,* אֲבָל *but, as for,* יַעַן־אֲשֶׁר כִּי *because,* עַד־אִם *until,* גַּם כִּי *although* אוֹ *or,* אַךְ *only, but,* אַף *also, yea,* לוּ, לוּא *O that! if,* פֶּן *not, lest,* אֶל תַּחַת *under,* אָמְנָם, אֱמֶנֶם *surely, truly, indeed,* מִלְמַעְלָה, מַעְלָה *above,* etc. מִלְמַטָּה, מַטָּה *below, beneath, under,* לְעֻמַּת, עֻמַּת, עֻמּוֹת (from עִמָּה) *near, by, against, as, like as,* לֶאֱנָא, אָנָּה, אָנָא, נָא *now, O that! I beseech, ah I pray you,* בַּל, אַל *not, do not,* בִּי *I pray you,* עַל־דְּבַר *on account of,* לְמַעַן־אֲשֶׁר *that, in order that,* etc., לְעוֹלָם עוֹלָם (לְעֹלָם), עַד עֲדֵי, עֲדֵי עַד (עֲדֵי), וָעֶד *eternally,*

* עֲדֶן and עֲדָנָה are for עַד־הֵנָּה, *till now, hitherto, yet.*

forever, a long time, לָמָּה , לָמָה *why, wherefore,* עַל אוֹדוֹת *because of, on account of,* אָן *where? when? whither?* אָנָּה , אָנָה *here, where, thither, whither.*

מוֹ is frequently *paragogic;* as בְּמוֹ־אֹפֶל (for בְּאֹפֶל) *in the dark;* see § 9. Note.

Note 1. Many of the foregoing particles take the Prefixes מ ל כ ב without any additional signification; as תַּחַת and מִתַּחַת *beneath,* עֵבֶר and בְּעֵבֶר *before,* מֵעַל *above,* מֵאָחוֹר *backwards.**

Note 2. Nouns and Verbs are sometimes used as particles; as בֶּטַח *safely, securely,* מִישָׁרִים *uprightly,* לְפָנִים *before,* מִפָּנִים *before, forwards, in ancient times,* נוֹרָאוֹת *fearfully,* טוֹב , הֵיטִיב *well, skilfully,* מְהֵרָה *speedily,* הַרְבֵּה *much, enough,* הַשְׁכֵּם *early,* אַשְׁרֵי *happy.*

§ 73. PECULIAR FORMS OF SUFFIXES TO NOUNS.

ָא for ָהּ; as בֻּלָּא *all of it,* for כֻּלָּהּ, Ezek. 36: 5.

ֵכְה for ֵךְ (ה parag.) *thy* fem.; ֵיךְ for ֶיךָ *thy,* plur. noun.

וֹהִי (Chald. form) *his;* ֵהוּ (*his*) is suffixed only to nouns ending in ָהּ.

ֶיהָא for ֶיהָ *her,* plur. noun; ָהּ occurs only in nouns ending in ֶה.†

ֵכָה for ֵךְ *your* fem.; ֵיכֶם *your,* plur. noun.

ָהֶם for ָהֶם *their* (*them*) masc.; ֵיהֶמָה for ֵיהֶם (ה parag.) *their,* plur. noun.

ָהּ for ָהּ or ָן, ָהֶנָּה for ָהֶן *their* fem. (ה parag.); plur. ֵיהֶנָּה for ֵיהֶן.‡

Note 1. The plural י is sometimes *omitted* before the suffix; as דַּרְכֵּךְ *thy ways,* for דַּרְכֶּיךָ; בָּנָיו *his sons,* for בָּנוֹ. See § 14. Note 1. Sometimes a plur. noun takes a sing. suffix; as עֵדוֹתַי for עֵדוֹתֶי. In a few cases a sing. noun has a plur. suffix; as תְּהִלָּתֶיךָ *thy praise,* for תְּהִלָּתְךָ.

Note 2. When a noun ends in י, the suffix י *sometimes* coalesces with it; as גּוֹרִי *my nation,* for גּוֹיִי from גּוֹי. See § 14. * note.

Note 3. The י which is commonly placed after וֹת in the *fem. plur.* before suffixes (§ 14. Note 3.) is sometimes omitted; as מַכּוֹתֵךְ for מַכּוֹתֶיךָ.

§ 74. Kal Participles. *(Participial nouns).*

עֹבֵד עוֹבֵד *he is serving, he who serves, a server.* שֹׁמֵעַ שׁוֹמֵעַ, יוֹשֵׁב, (תּוֹמִיךְ, יוֹשְׁבִי, סוֹבִיב; see § 18. small print).

* The particles frequently have both Prefixes and Suffixes united to them; as מֵאִתְּךָ (מֵאִתֵּךְ) *from with thee* i. e. from thee, מֵעִמָּךְ *from with thee,* מֵעָלֶיךָ *from upon, by thee,* מֵעָלַי *from me,* etc.

† Ezek. 36: 5 ָא *(her)* stands for ָהּ.

‡ ֶהֶן occurs for ֶהֶן (פְּתֶהֶן) Isai. 3: 17.

צוֹרֵר, חוֹרֵשׁ, שֹׁמֵם, יוֹנֵק, יוֹצֵא, לוֹטֵשׁ, אוֹהֵב, פּוֹקֵד, שׁוֹפֵט שׁוֹפֵט, שׁוֹרֵר, etc.

פֻּקְדָה *she is visiting, a visiter,* שְׁמֻעָה *hearing,* עֻמְדָה *standing,* (once מוּעֳדָה for מוֹעֲדָה *tottering*), בְּרֻחָה *fleeing*; with parag. י, יוֹשַׁבְתִּי, שׁוֹכַבְתִּי.*

פֻּקְדִים *they are visiting,* צֻעֲקִים *crying,* יוֹצְאִים *going out;* construct יֹצְאֵי, צֻעֲקֵי, פֻּקְדֵי.

פֻּקְדוֹת *they are visiting* fem., הוֹלְכוֹת, שְׁאֲבוֹת, עֹמְדוֹת, יֹצְאוֹת, etc.

§ 75. PARTICIPLES OF VERBS (ROOTS) ENDING IN *Tsaree* and *Kholem.*†

יָרֵא *he is fearing, a fearer,* construct יְרֵא *a fearer of,* חָפֵץ, צָמֵא, שָׂמֵחַ, יָשֵׁן, רָעֵב, etc.

יְרֵאָה *she is fearing,* יְרֵאת, חָפֶצֶת, צְמֵאָה, יְשֵׁנָה יְשֵׁנֶת, etc.

יְרֵאִים *they are fearing, those who fear,* const. יִרְאֵי *the fearers of.*

יְרֵאוֹת *they are fearing, those who fear* fem., יְשֵׁנוֹת, etc.

יָכֹל *he is able, prevailing.* יָגוֹר (יָגוּר) *he is fearing.*

יְכֹלָה *she is able, prevailing.* יְגוֹרָה feminine.

יְכֹלִים *they are able, prevailing.* יְגוֹרִים masc. plur.; const. יִגְרֵי;

יְכֹלוֹת *they are able, prevailing.* fem. plur. יְגוֹרוֹת.

NOTE. Some of the above forms are given in the Lexicon as *Adjectives.*

VERBS עי and עע.

§ 76. עי.

בָּא *he is going, coming,* שָׂם *placing,* רָם, מֵת, (שָׁאט from שׂוּם), קָם *rising up* i. e. an enemy.

בָּאָה *she is coming, going,* רָמָה, קָמָה, זָבַת זָבָה, מֵתָה, etc.

בָּאִים *those coming, going,* רָמִים, רָצִים (chald. form רָצִין), קָמִים, שָׁאטִים, בָּנִים, (once each, קוֹמִים and בּוֹסִים).

בָּאוֹת *those coming, going* fem., קָמוֹת, רָמוֹת (רָאמוֹת), שָׁאטוֹת, עָלוֹת, etc.

אוֹר *shining* (Prov. 4: 18), בּוֹשׁ plur. בּוֹשִׁים *being ashamed,* (וְעוֹנָה) עֵר *watching (and answering)* i. e. every living being, מֵת *dying,* לֵץ *a mocker, scorner.*

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* *Other examples,* יֻצַּת, יֻלַּדְתִּי יֻלֶּדֶת and יֻלַּדְתָּ, יֻצָּא for יוּצַת, יוּצְאָה for יוּצֵאת.

† These have the same form in the 3d pers. sing. masc. praet. Kal. See § 15. Note.

§ 77. עי״.

אוֹיֵב *an enemy*, plur. אוֹיְבִים, const. אוֹיְבֵי *enemies of—*. גּוֹחַ with suff. גֹּחִי *breaking me;* בָּנִים plur. of בִּרְ.

§ 78. עע״.

סוֹבֵב (סוֹבִיב) *surrounding, encompassing;* שַׁאַס (Jer. 30: 16) for שַׁסַּס, root שָׁסַס.

§ 79. VERBS לה״ and לא״.

גּוֹלֶה, fem. גּוֹלָה and גּוֹלָיָה, plur. masc. גּוֹלִים, plur. fem. גּוֹלוֹת and גּוֹלְיוֹת; אוֹתִיוֹת from אָתָה; פּוֹרְיָה from פָּרָה.

רֹעֶה, const. רֹעֵה, fem. רֹעָה, plur. masc. רֹעִים, plur. fem. רֹעוֹת. הוֹלֶה, fem. הוֹלָה and הוֹלְיָה. Masc. plur. חוֹסִים, const. חוֹסֵי.

מֹצֵא (מֹצֶא), fem. מֹצֵאת (מוֹצֶאת); יוֹצֵא, fem. יֹצֵא (*once* for יֹצְאָה) יוֹצֵאת and יֹצֵאת.

בּוֹאֵם for בּוֹאָם from בָּרָא; הֹטְאִים for חֹטְאִים.

Note. The Participles in *all* the Conjugations receive the same endings as Nouns; as אוֹיְבִי *my enemy*, אוֹיְבַי אוֹיְבֶי *my enemies*, אוֹיְבֶיךָ, etc. קָמַי קָמֶי *those rising up against me* i. e. my enemies; קָמֶיךָ, etc.; אוֹרְרֶיךָ *those cursing thee.*

§ 80. PASSIVE PARTICIPLES (KAL).

פָּקוּד פָּקִיד (פָּקֵד) *he is visited, a visited person.* (שָׁמוּעַ, וִידוּעַ, כָּלֵא, בָּטֵחַ, שָׁמוּעַ).

פְּקוּדָה, פְּקוּדַת *she is visited, a visited person.* פְּקֵדָה, פְּקֵדַת, חֲגֵרַת, גְּנֵבְתִּי (with י paragogic).

פְּקוּדִים, פְּקֵדִים *they are visited, those visited;* const. פְּקוּדֵי, גְּאוּלֵי, לְחֻמֵי.

פְּקוּדוֹת *they are visited, visited ones* fem., שְׂרֻפוֹת *they are burnt.*

גָּלוּי, גְּלוּי *revealed*, fem. גְּלוּיָה, plur. masc. גְּלוּיִים, plur. fem. גְּלוּיוֹת, root גָּלָה; נְטוּיָה from נָטָה. See Note 1.

נָשׂוּי, נְשׂוּי (נְשֵׂי) *forgiven*, from נָשָׂא; כְּסוּי כָּסוּי *covered*, from כָּסָה. יָצוּת from יָצַת.

קוּם (קֵם) from קוּם; מֵל from מוּל; masc. plur. חֲשֻׁים from חוּשׁ; שִׂים (rarely), from שׂוּם or שִׂים.

Note 1. The י is sometimes dropped; as צָפְנוּ for צָפוּנוּ; עָשׂוּ for עָשׂוּי.

NOTE 2. This participle is occasionally *active;* as זָכוּר *he remembers*, etc.

NOTE 3. Some of the above forms are given in the Lexicons as *Adjectives*.

§ 81. PARTICIPLES WITH THE ARTICLE (ה).

הַדֹּבֵר *who is speaking, who spoke,* הַיֹּרְדִים, הַיֹּרֵד, הַיֹּצֵאת, הַדֹּבְרוֹת, הַהוֹלֵךְ; הַשָּׁפוּךְ *which is poured out,* הַיְעוּצָה *which is purposed,* הַנְּטוּיָה, הָאֲחֻזוֹת, etc.

הָאֹמֵר, הָעוֹמְדִים, הָאוֹמְרִים *that stand, who are abiding*, etc. *Kal.*

הַחֲמֻדָּה *he who is desired, the lovely one* or *thing,* הַחֲמֻדִּים *which are desirable,* הַנִּמְצָאִים (הַנִּמְצָאִים), הַנִּמְצָאוֹת *who were found,* הַנִּשְׁאָרִים *those that were left, Niphal.* הָמְדַבֵּר, הָמְדַבֶּרֶת, הַמְדַבְּרִים, הַמְדַבְּרוֹת, *Piel.* הַמְבֹרָכִים הַמְבֹרָךְ, הַמְהֻלָּלָה, *Pual.* הַמּוֹצִיא, הַמַּחֲזִיקִים, הַמֵּבִין, (with י parag.) הַמַּשְׁפִּילִי, הַמַּגְבִּיהִי, *Hiphil.* הַמִּתְהַלֶּכֶת *which is turning itself, brandishing, Hithpael.*

NOTE. The Article is occasionally prefixed to the *Praeter;* as הַבָּא *who came,* בַּהֲכִין (for בְּהַהֲכִין) *in which he placed,* הָחַי *that, who, lives,* הָהָלְכוּא (א parag. for הָהָלְכוּ) *who (they) went.* See § 15. with the † note.

§ 82. PARTICIPLES WITH SUFFIXES.

אוֹיְבִי *my enemy,* אוֹיְבַי *my enemies,* אוֹיְבֶיךָ, אוֹיְבָיו, אוֹיְבֶיהָ, אוֹיְבֵינוּ, אוֹיְבֵיכֶם, אוֹיְבֵיהֶם, from אָיַב.

גּוֹחִי from גִּיחַ; גּוֹזִי from גָּזָה; רֹאִי from רָאָה; רֹעִי *my feeder, shepherd,* רֹעַי *my feeders* (const. רֹעֵי), רֹעֶיךָ, etc., from רָעָה; יְרָאָיו *his fearers,* יְרַאַי (יְרֵאָי) *those who fear me,* יְרֵאֶיךָ *those who fear thee,* from יָרֵא; with plural suffix עֹשָׂיִךְ *thy Maker,* בּוֹרְאֶיךָ *thy Creator,* from עָשָׂה and בָּרָא. These are *Kal* participles.

The Participles in *other* conjugations are also found with Suffixes; as מְבָרְכֶיךָ *those blessing thee,* מְקַלְלֶךָ, *Piel.* מַשְׁפִּילָהּ *Hiphil,* etc.

IMPERATIVES AND INFINITIVES OF DEFECTIVE VERBS.

Imperatives. (*Kal*).

Parag. ה

§ 83. VERBS פ״י.

לְכָה לֵךְ־ לֶךְ (לְךָ) *go thou* masc. (לֶךְ־לְךָ *go for thyself* i. e. get thee out),
לְכִי, לֵכִי *go thou* fem.
לְכוּ, לֵכוּ *go ye* masc.
לֵכְנָה, לֵכֶנָּה *go ye* fem.

דָּעָה דַּע *know thou*, דְּעִי, דְּעוּ, etc.; with affix דָּעֵהוּ *confess him.*

שְׁבָה שֵׁב־, שֵׁבִי *sit, dwell thou.*

הָבָה הַב *come on, give,* הָבוּ (perhaps הֵבוּ Hos. 4: 18 for יָהֲבוּ) *give ye.*

צַק and יְצֹק *pour thou.*

יְרָשָׁה רַשׁ, רָשׁ (רָשַׁשׁ), יְרַשׁ *possess thou,* רָשׁוּ, etc.

רְדָה, רֶדָה } יָרַד, רֵד *descend thou,* etc.

צֵאָה, צֶאָה } צֵא *go thou,* צְאוּ, צֵאָה from יָצָא.

יִרְאוּ *fear ye.*

§ 84. VERBS פ״נ.

גְּשָׁה גַּשׁ־ גְּשִׁי *approach, remove thou,* once גִּשִׁי, twice גְּשִׁי, for גְּשִׁי and גְּשׁוּ.

נְסָא, נְשָׂא (Ps. 4: 7 נְסָה with א and שׂ changed into their cognates,) *take, lift up, pardon;*

Parag. ה

with affix שָׂאוּנִי *take ye me;* שְׂאִי fem., שְׂאוּ, etc.

שַׁל *take off, put off.*

שָׁקָה שַׁק *kiss thou.*

תְּנָה תֵּן־, תֵּנִי *give, make, place thou,* with נ epenthetic תְּנֶיהָ *give it (her).*

קָחָה קַח (לָקַח) *take, bring thou;* fem. קְחִי and לְקָחִי, masc. plur. קְחוּ and קָחוּ; with נ epenthetic קְחֻנִּי *take it* masc., קְחֶנָּה *take it* fem., from קָחַח (not נָקַח).

§ 85. VERBS ע״ו.

קוּמָה קֻם, קוּמִי, קֻמִי *arise thou,* קוּמוּ, קֻמוּ, קֻמָנָה. Is. 60: 1 אוֹרִי (קוּמִי *arise,*) *shine thou.* עוּרִי and עוֹרִי *awake thou.*

בֹּאָה בּוֹא, בֹּא *come, go thou,* בּוֹאִי (בּוֹאָי *Infin.*), בֹּאוּ, etc., מֹל for מוֹל.

שׁוּבָה, שׁוּבָה } שׁוּב, שֵׁב *return thou,* fem. שׁוּבִי and שׁוּבִי.

גּוּחִי *break thou,* דּוֹשִׁי, etc.

§ 86. VERBS ע״י.

גִּילוּ גִּיל *rejoice, tremble,* גִּילוּ *rejoice, tremble ye.*

Parag. ה

בִּינָה בִּין *consider thou*, בִּינוּ, etc.

לִין *tarry, lodge thou*, לִינִי, etc.

§ 87. VERBS ע doubled.

סֹב *turn, surround thou*, סֹבִּי, סֹבּוּ, סֻבֵּינָה.

דֹּם, דּוֹם *be silent, still, patient*, דֹּמִי, דֹּמוּ.

רָנִּי (for רָנְנִי) *sing thou* fem., רָנּוּ (for רָנְנוּ) *sing ye* masc.; סָלּוּהָ *elevate it.*

חָנֵּנִי *pity me*, חָנֵּנִי (for חָנְנוּנִי) *pity ye me.*

אָרֹה אוֹרוּ *curse ye*, Judg. 5: 23.

גֹּל, גּוֹל *commit, devolve, commend thou*; גֹּל (Ps. 22: 9) stands for גֹּלָל, see § 94.

פַּל *remove, open thou.*

עָרֹה (ה parag.) *make bare.*

כַּן with ה parag. כַּנָּה (Ps. 80: 16) *protect thou.*

עוּזָּה (ה parag.) *be mighty.*

קָבְנוֹ (with נ epenthetic) *curse thou him*, קָבָה (with ה paragogic).

§ 88. VERBS לה.

גְּלֵה *reveal, remove thou*, fem. גְּלִי, plur. גְּלוּ, fem. גְּלֶינָה.

עֲלֵה *ascend thou*, עֲלִי, עֲלוּ, etc.

עֲשֵׂה *do, make thou*, עֲשִׂי, עֲשׂוּ, etc.

עֲנֵה *answer*, etc. עֲנֵנִי *answer me*, עֲנוּ *sing ye, testify ye.*

הֱוֵא (הֱוֵה) *be thou*, fem. הֱוִי (הֱוִי, הֲוִי), plur. הֱיוּ etc., with prefix וְהִי; וְהִיוּ וֶהְיֵה.

אֲלֵי *lament thou.*

בְּעָיוּ *inquire ye*, and אֱתָיוּ *come ye*, Is. 21: 12. אֱפוּ is for אֱפוּ.

רְפָה (for רְפָא) *heal thou*, נְסֵה is for נְשָׂא. See § 84.

§ 89. VERBS לא.

קְרָא *call, proclaim thou*, plur. קִרְאוּ and קִרְאוּ, (קְרָאֻהוּ *call ye* (upon) *him*), fem. קְרָאָן and קִרְאָן, with נ epenthetic קְרָאֲנָה *read it.*

יִרְאוּ (for יִרְאוּ) *fear ye.*

צְאֶינָה *go ye* (for צֵאנָה) from יָצָא.

נְסֵא (once נְסֵה) *lift up.*

רְפָא (רְפָה) *heal thou.*

INFINITIVES. (*Kal.*)

§ 90. VERBS פ״.*

שָׁבֹת (once שׁוֹב, with prefix לָשָׁבֶת and לָשָׁבְתָּ) *to sit, dwell*, with suffix שָׁבְתִּי (rarely like שָׁבִי)

* These (with a very few exceptions), have *two* forms; as יָשׁוֹב (absolute) and שָׁבֶת (construct) *to dwell*; יָדֹעַ and דַּעַת *to know*, etc.; so with verbs פ״נ, as נָגוֹשׁ absolute, גֶּשֶׁת construct; נָפוֹל absolute, נְפֹל construct; and so with *other* species of verbs. The *construct* form is generally given here.

Parag. ה.

to dwell me, i. e. *my dwelling*, (וַשְׁבְתִּי *that I may dwell*).

לֶכֶת *to go*, לֶכְתִּי, לֶכְתְּךָ *my going, thy going*, etc.

לָדָה לֶדֶת (לָלַדְתָּ) *to produce*, etc., with suffix, and ה paragogic לְדָתָנָה *their bringing forth*. See § 73.

דָּעָה דַּעַת, דַּע *to know*.

צֵאת (for צָאָה) *to go*, צֵאתִי, צֵאתוֹ, etc.

רָדָה רֶדֶת *to descend*, with prefix מ מֵרְדָה *from going down* (See § 24); once מֵרְדִתִּי for מֵרַדְתִּי.

יָרֹא (for יָרֵא) *to fear*.

יָרַשׁ *to possess, inherit*, יְרַשְׁתָּהּ *to possess it*.

יְבוֹשׁ and יְבֹשֶׁת *to dry up*.

כֹּל (for יָכֹל), יְכֹלֶת *to be able, prevail*.

§ 91. VERBS פ"נ.

גָּשַׁת *to approach, remove*, גִּשְׁתּוֹ, etc.

גַּעַת *to touch, reach, molest*.

גַּהַת *to shine*, root נָגַהּ.

תֵּת תִּתֵּי (for תָּתָה) *to give, place, make*, with suffix תִּתִּי, with suffix and prefix מִתִּתִּי *than for me to give*; once תְּנָה (Ps. 8: 2) in the phrase אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם *who to spread out thy glory over the heavens*, i. e. the spreading out of whose glory is over the heavens; Root נָתַן.

שֵׂאת שְׂאֵת *to lift up, exalt, to have excellence, be excellent*; once (with prefix בְּ) בְּשׂוֹא *when it is lifted up* (Ps. 89: 10), some editions בְּשֹׂא.

לָקַחַת, rarely קְחַת־ *to take, receive, fetch*, with prefix לָלָקַחַת, suffix קָחְתּוֹ, from לָקַח.

§ 92. VERBS ע"ו.

שׁוּב, שׁוֹב *to return*, מוּת, טוֹב, שׁוּבְךָ, שׁוֹם שׁוּם, מוּת מֵת, שׁוּבוֹ, etc.

בּוֹא (לָבוֹא לָבֹא) *to go*, בְּאָכָה בְּאֲךָ בְּאָתְךָ *thy going, thou goest, thy entering*, בְּאָם, בְּאֹי בְּאָנָה בְּאָן *I come* (בֹּאִי *come thou*). לוּן (לָלוּן) *to lodge*.

§ 93. VERBS ע"י.

לִין (לָלִין) *to tarry, lodge*.

בִּין *to distinguish, consider*.

שִׂים *to place*, רוּב רִיב *to contend*.

§ 94. VERBS ע doubled.

סָבַב (סְבַב־) *to turn, compass.*

חָקַק, בְּחוּקוֹ *when he appointed.*

בְּחֻקּוֹ *when he set a compass.*

בְּחֻמּוֹ *when it is hot* Job 6: 17. לַחֻמָּם (Is. 47: 14) is for לָחֻמָּם, ם is a suffix.

תָּמַם־ תֹּם *to complete, consume,* תֻּמּוֹ *to finish it, its completion,* תֻּמָּם *to consume them, they are consumed;* בָּזַז, בֹּז *to rob.*

בָּרַן־, בְּרָן־ *in rejoicing, when it rejoices.*

רֹעָה (fem.) *to be broken down,* Is. 24: 19.

שַׁח *to appease.* רַד *to subdue* Is. 45: 1.

שַׁג, with prefix and suffix בְּשַׁגָּם *in their transgressing.*

רוּב (רָבַב) *to multiply,* בּוּר *to explore,* with pref. and suff. לָבָרֶם. שַׁמּוֹת, חַנּוֹת, etc., are peculiar; but see Lex. שָׁמֵם and חָנָה.

בְּהַלּוֹ *when it shone;* but see List of Anomalies הָלַל.

גֹּל (Ps. 22: 9) stands for גֹּל יָגֹל *let him commit* (his affairs unto the Lord, *he* will deliver him).

לָחֳנָה, לַחֲנֵכֶם, are peculiar.

§ 95. VERBS לה.

גָּלָה, גָּלוֹ, גְּלוֹת *to reveal, remove.*

עָלָה, עָלוֹ, עֲלוֹת *to ascend.*

עָשָׂה, עָשׂוֹ, עֲשֹׂה, עֲשׂוֹת *to do, make,* לַעֲשׂוֹת *in making,* מֵעֲשׂוֹת *from doing.*

רָאָה, רָאוֹ, רְאֹה (once רְאֵה), רְאוֹת (רָאוֹת) *to see, regard,* etc., once רַאֲוָה.

הָיָה, הֱיוֹ, הֱיוֹת, לִהְיוֹת *to be.* Once הֱיֵה Ezek. 21: 15.

רַאֲוָה (for רָאוֹה) *to behold.*

§ 96. VERBS לא.

קָרָא, קְרֹאת (once קְרֹאַת) *to call, meet,* קָרְאִי *I call.*

מִלֹּאת מְלֹאת *to fill, fulfil;* שִׂנְאֹת *to hate.*

בְּמָצְאָכֶם, מְצֹא (for בְּמָצֹאכֶם) *when you find* (Gen. 32: 20), perhaps like בּוֹשַׁסְכֶם (Amos 5: 11), or is this last *Poel?**

מֵחֲטֹוא *from sinning,* for מֵחֲטֹא Gen. 20: 6; fem. חָטְאָה, with suffix חֶטְאֹתוֹ. קָרֹאת, לִקְרֹאת (for לְקָרְאַת) *to meet, salute,* with suffix לִקְרָאתִי, לִקְרָאתוֹ, לִקְרָאתָם, etc. See § 53. Note 2.

Note. Verbs לא and לה are frequently alike; as from יָרָה comes יְרוֹא (לִירוֹא). See § 53. Note 1.

PECULIAR FORMS OF THE IMPERATIVE.

נְצֹרָה (ה parag. and Dagesh euphonic), קָסְמִי, סֶעֱדָה, זְעֻמָה, אֲחֹזִי אֲחֻזִי, חֲשֹׁפִי, צֲעֻקִי and אֲחֹזִי אֲחֻזִי. See §§ 48. 49.

* The Conjugations *Poel, Poal, Hithpoel; Polel, Polal, Hithpolel; Pilel, Pulal, Hithpalel; Pilpel, Polpal, Hithpalpal,* are only *other* names for Piel, Pual, Hithpael. See § 17. 6. ‡ note. 7. Note. § 40. Note 1. Also page 72. Peculiar Conjugations.

VERBAL AFFIXES OR SUFFIXES.

§ 97. (1) These are fragments of the *Primitive* pronouns (§ 67,) appended to verbs transitive, and form the *accusative* (objective) *case;* as פָּקַדְתָּנִי or פְּקָדַתַּנִי *thou hast visited me,* instead of פָּקַדְתָּ־אֹתִי; etc.

These, for the most part, are the same fragments as the suffixes attached to nouns (§ 14); the vowel, however, which unites them to the *Verb,* is generally (but not always) different.

(2) The following changes take place in the *Sufformatives,* when verbal suffixes or affixes are united to them; thus:

ה_ third pers. fem. sing. praet. becomes ת_ or ת_

תִי or תִי second " " " " " תִי or תְ

תֶם " " plur. masc. " " תוּ or תְ

נָה second and 3d " " fem. Imp. and Fut. וּ or _

(3) The following changes take place in the *Vowels* when verbal affixes are added to the verb; thus, פָּקַד becomes פְּקַד or פְּקָד (very rarely like פָּקַד, פְּקֻד); as פְּקָדָם *he visited them;* פְּקָדָה (*she visited*), before an affix פְּקָדַת or פְּקָדַת, etc. throughout.

Note 1. Verbs לֹה lose their ה in the 3d pers. sing. masc. praet. when verbal suffixes are added to them; as עָנָם *he answered them,* צִוָּהוּ *he commanded him,* צִוַּנִי, צִוָּךְ צִוָּנוּ; כִּסָּמוֹ *it covered them;* so in the *future;* as יִבְנֵם *he will build them up,* etc.

Note 2. When the first radical is a guttural it takes *Composite* Shevau; as חָפֵץ *he delighted,* חֶפֶץ *he delighted* (in) *them;* אָחֲזָתָה *she seized her,* for אָחַזַתָּה. The Future, Imper., Infin., and Participles, of all the conjugations, are so plainly distinguished by their characteristics, that it is unnecessary to present examples of them with verbal affixes.

(4) Verbal affixes are in some cases appended to verbs ending in ן (נ) paragogic; as יִמְצָאוּנָהּ *they shall find her,* יִקְרָאֻנִי *they shall call me,* יִשְׁבָּחוּנְךָ, יְלַכְּדֻנוֹ, יִשְׁרָתוּנְךָ, יְבָרְכוּהוּ, תִּדְבָּאוּנַנִי.

(5) When these affixes are appended to interjections and adverbs, they are generally the *nominative* case; as אֵינֶנּוּ *he is not,* אֵינֶנָּה *she is not,* etc. See §§ 71. 35.

(6) The masc. ם (*them*) is *sometimes* used for the fem. ן; as וַיְגָרְשׁוּם *and they drove them* (fem.), for וַיְגָרְשׁוּן; וַיַּאַסְרוּם for וַיַּאַסְרוּן.

(7) The Epenthetic נ is often found before verbal suffixes, see § 35. In many cases it is expressed by Dagesh *forte,* as in the following examples. אַרְאֶךָּ *I will show thee,* for אַרְאֲנְךָ from רָאָה; יַכֶּכָּה *he will smite thee,* for יַכֶּנְּכָה from נָכָה; דָּנַנִי *he judged me,* for דָּנַנִי from דָּנָן;

יְסָרַנִּי *he chastised me,* from יָסַר; תְּבָרַכֵנִּי *it shall bless me,* from בָּרַךְ; יְצָרְנוּ *he will save us,* for יִצְרָנֵנוּ from נָצַר; לְקַלְּלֶךָ, לְהַחֲמָה, etc. See § 71. עוֹד, אַיִן. Also § 35.

NOTE. נִי (נִ) is the affix *me,* ־ִי the suffix *my.* See § 71. † note.

(8) In a few cases the 3d plur. fem. has the *masc.* form; as יַעֲמֹדְנָה for תַּעֲמֹדְנָה; see Gen. 30: 38. 1 Sam. 6: 12. Twice the 2d plur. masc. is used for the feminine; as תִּקְרְבוּ for תִּקְרַבְנָה; תִּבְטְחוּ for תִּבְטַחְנָה. See Gen. 30: 39. for another peculiarity.

PECULIAR CONJUGATIONS.

The following are simply *peculiar* forms of *Piel, Pual,* and *Hithpael;* thus:

1. סוֹבֵב *Poel,* סוֹבַב *Poal,* הִסְתּוֹבֵב (with ת transposed, see § 38) *Hithpoel.* חוֹלֵל, חוֹנֵן, רוֹצֵץ, שׁוֹרֵשׁ *Poel,* etc. See § 40. Note 1. § 17. 6. ‡ note. 7. Note.

2. קוֹמֵם *Polel,* קוֹמַם *Polal,* הִתְקוֹמֵם *Hithpolel.* See § 17. 7. Note.

3. שַׂאֲנַן, רַעֲנַן *Pilel,* אֻמְלַל *Pulal,* הִתְקַטֵּל, הִשְׁתַּחֲוָה *Hithpalel.* See § 40.

4. כִּלְכֵּל, טֵאטֵא (verbs עו), גִּלְגֵּל, שִׁעֲשֵׁע (verbs עע) *Pilpel,* שֻׁעְשַׁע *Polpal,* הִתְגַּלְגֵּל, הִשְׁתַּעֲשֵׁע (§ 38) *Hithpalpal.*

5. סְחַרְחַר *Pealal* active, חֻמַּרְמָר *Pealal* passive.

6. חֲצוֹצֵר *Peoel.*

7. תִּרְגֵּל, תַּחֲרָה, from רָגַל, חָרָה *Tiphel.*

8. מְחֻסְפָּס is from חָסַס; יְפֻיְפִּיתָ is *Pual* of יָפָה.

9. For the *Nithpael* conjugation see § 51. *Peculiar forms.* See § 16. Note 6. § 17. 6. ‡ note. 7. Note.

PLURILITERALS.

These are רִטְפַּשׁ, פַּרְשֵׁז, יִכַּרְסֵמֵנָּה from כִּרְסֵם, מְכֻרְבָּל from כִּרְבֵּל, etc. See § 16. Note 5.

*Table of the Characteristics of the Conjugations in the Future tense, in the Infinitive and Imperative Moods, and in the Participles.**

§ 98. FUTURE TENSE.

אֶ יִ תִּ נִ or אֵ יִ תִּ נִ. NIPHAL.

נִקְוֹם, נִבּוֹן, verbs עֹ; נִסַּב, נִתְּדוֹם, verbs עַ; נִוָּדַע, נִאָנַשׁ, verbs פֵּ; נִוָּשַׁע, נִאָרָא, verbs לֵ; אִנָּדֵשׁ from דָּרַשׁ.

אֶ† יְ תְּ נְ PIEL.

יְנַחֵם, etc. אֲבָרֵךְ יְבָרֵךְ, etc. וַיְרַדּוּ for וַיִּרְדּוּ. תְּכוֹנֵן, אֲקוֹמֵם, תְּסוֹבֵב.

אֻ† יֻ תֻּ נֻ PUAL.

תְּבֹרַךְ, etc. יְשֻׁדַּד, תְּנֻחַם, etc.

אָ יָ תָ נָ HIPHIL of verbs *Perfect*, לה, [or פנ.

תַּט, etc. from נָטָה; יַז from נָזָה; יַתֵּר from תּוּר; יַתֵּם from תָּמַם. נַפֵּץ, נַפֵּחַ, תֶּמְחִי תֶּמַח, verbs לה; נַרְדֵּף,

By accession

(אָ יָ תָ נָ) HIPHIL of verbs עו (עי), or ע [*doubled.*

יַתֵּם for יָתֵם from תָּמַם, יַתֵּר from תּוּר.

אוֹ יוֹ תּוֹ נוֹ HIPHIL of verbs פי.

יַהוֹשִׁיעַ, יְוַלֵּיד, יְתַוַּלּוּ, verbs פי; אָזִין is for אַאֲזִין; וַיּוֹר from וָרָה; אוֹבִידָה from אָבַד. See § 45. Note.

אֻ יֻ תֻּ נֻ (אֻ or אֹ) HOPHAL of verbs *Perf.* or לה.

(יְמֻצָּא) אֻ יֻ תֻּ נֻ " " פנ, seldom of Perfect verbs.

(seldom וּ etc.) אוֹ יוֹ תּוֹ נוֹ " " פי, עו, or ע *doubled.*

יֻכַּת for יוּכַּת, תֻּפַּר (תֻּפָּר), verbs עי; יֻכְלוּ from וכל.

(אֶת) אֶת יִת תִּת נִת HITHPAEL.

ת is sometimes *assimilated*; see § 17, (*e*) with the † note. § 38.

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* For the conjugation *Kal*, and the *Praeter* of the *other* conjugations, see the *Tabular View* referred to in the *Preface*.

† *Dagesh characteristic* is occasionally omitted; as וַיִּבְקְשׁוּ for וַיְבַקְשׁוּ; תֶּבְקְשִׁי for תְּבַקְּשִׁי; etc.

§ 99. INFINITIVES AND IMPERATIVES.

NIPHAL.

הִוָּ֫ (נִ) הִוָּ֫ Niphal.

הִסַּב, הֵחֵל, הֵרִמּוּ, הִבּוֹז, הִמַּס, נִשְׁלוֹחַ, נִשְׁאֹל, נַעְתּוֹר, נַהֲפוֹךְ, נִגּוֹף, הֵדּוּשׁ, הִנָּדֹף, הִפָּרֵד, בְּהָרֵג for בִּ. Chald. אִתְּרֵשׁ for הִתָּ. הִתְּגַּבְּאוֹת (from נָבָא) is *peculiar*. See § 53, Note 1. § 26.

The prefixes ל כ ב often reject ה and take its vowel.

Note. For Piel and Pual see Tabular View. Also § 17. 6 small print.

הַ Hiphil of verbs *Perfect*, פֵּ״נ, or לָ״ה.

הָ " " עָ״ו, or ע *doubled*.*

הוֹ (הִ) " " פֵּ״י.

הֵיטִיב and הֵטֵב for הוֹטֵב, root יָטַב. הֵילַכְתְּ fem. 2 pers.; *Chald.* הַשְׁכִּים for אַשְׁכֵּים. הֵתָּיוּ from אָתָה; הָבִי from בּוֹא.

Apocopates. הֶרֶב for הַרְבֵּה; הֶרֶף for הַרְפֵּה; הַךְ from נָכָה; הַצַּל, from עָלָה.

Note. Sometimes the Infinitive has the pointing of the *praeter;* as הַקְצוֹת for הַקְצוֹת, הַרְגִּיז, הַשְׁמִידָךְ, הֲדַק (rad. דָּקַק), הָכִיל is for הַאֲכִיל.

HOPHAL.

The Infinitive is like the *Praeter*, excepting in verbs לָ״ה, which have (ֽ) or (וֹ ֫) for the *final vowel;* as הָגְלוֹת הָגְלֹה. The Imperative occurs in *two* words only; as הָשְׁכְּבָה, הָכְּבוּ from כָּבָה.

Infin. הֻלַּדְתְּ and הוּלַּדְתְּ from יָלַד.

HITHPAEL.

Infin. and Imper. like the Praeter, excepting in verbs לָ״ה; as Infin. הִתְגַּלֹּה and הִתְגַּלּוֹת; Imper. הִתְגַּלֵּה, *apocopated* הִתְגַּל. ת is sometimes *assimilated;* as הִזַּכּוּ from זָכָה. See §§ 26. 38. 39. 40.

§ 100. PARTICIPLES.

NIPHAL,

Is like the *Praeter*, excepting the *final vowel*, which is (ֽ), (וֹ ֫),

* Sometimes הָ becomes הֶ or הַ; as הֶגְבַּהּ, הֲבִיאֹתִי, verbs עו; הַחְלַם from חָלַם. הַוּצֵא and הַוּשַׁר are from יָצָא and יָשַׁר. See § 51.

or (ֽ); as נָקָטַל, נָקוֹם, נָעוֹר, נִגְּלָה. נָמַס from מָסַס; נַחְלָה fem.; נוּגֵי const., נוּגוֹת fem. plur. from נָגָה.

מְ וֹ מְ וָ מְ וַ מְ וֵ מְ וִ מְ וֹ מְ וֻ *PIEL.*

מְשַׁפְּטִי. מַאֲבֵּלֵנוּ for מְאַבֵּלֵנוּ. Plur. const. מְטַהֲרֵי from טָהָה. מְלוֹשְׁנֵי from לָשַׁן.

מְ וָ מְ וֹ מְ וֶ מְ וִ מְ וֻ *PUAL.*

מְקֻנָּנְתִּי, מְזֹרָה, מְאָדָּם.

מַ *HIPHIL of verbs Perfect,* פ״נ, *or* ל״ה.

מֵ (by accession) מְ " " ע״ו, *or* ע *doubled.*

מֹ מוֹ " " פ״י.

מֵרַעְתִּים, from רוּעַ; מַלִּין for מֵלִּין, מַסִּית for מֵסִית, verbs עי״ו.

מֵטִיב for מוֹטִיב; מֵזִין from אָזַן; מוֹרִים from יָרָה. With י parag. הַמַּשְׁפִּילִי, etc.

מָ מָ *HOPHAL of verbs Perfect, or* ל״ה.

מֻ (מֻמְצָא) " " פ״נ. Seldom *perfect* verbs.

מוּ (seldom מֻ) " " פ״י, ע״ו, *or* ע *doubled.*

מֻטּוֹת from נָטָה. *Once* מְהֻקְצָעוֹת for ——מֻק. See § 45. Note.

מִתְ *HITHPAEL.*

ת is sometimes *assimilated;* as מִשַּׁהֵר for מִתְטַהֵר, etc. מִנָּאֵץ for מִתְנָאֵץ. See § 17. (*e*), with † note. Also §§ 38. 39. 40. with the Notes.

Those who wish to see full tables of the Paradigms, are referred to Professor Stuart's Grammar, *fifth* edition. This Grammar is decidedly superior to any one published in English.

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* In some few cases the מ (characteristic of Piel and Pual participles) is omitted; as שַׁבֵּחַ for מְשַׁבֵּחַ; לֵקֶחַ for מְלֵקֶחַ; מוֹרָט for מְמוֹרָט; אֲמַלֵּל for מְאַמְלֵל; יוֹקְשִׁים for מְיוֹקְשִׁים; אֻכָּל for מְאֻכָּל; etc. In some cases the *Dagesh* characteristic is omitted.

To find the Root.

§ 101. 1. Divest the word of all its *adjuncts*, and if *three* or *more* letters be left they are the root; as בְּמִשְׁמְרוֹתֵיהֶם *in their stations*, from שָׁמַר *he watched, stationed;*

בְּ prefix—*in*,
הֶם suffix—*their*,
מִשְׁמָר Heemantive noun—*a station*,
וֹת (וֹתֵ) fem. plural,
י generally placed after וֹת; § 14. Note 3.

וּבַרְזְלוֹ *and his iron*, from בַּרְזֶל; חַכְלִילוּת *confusion* and חַכְלִילִי *confused* are Primitives; עֶקֶל עֲקַלְקַלּוֹת *crooked ways*, from עֲקַלְקַלּוֹת; עַפְעַפִּים *eyelashes, beams of the rising sun.*

2. If two letters remain, (*the root requires three,*) prefix thereto י or נ (to קח prefix ל, לָקַח *to take*), or insert ו (rarely י), or postfix ה (seldom א), or double the second radical.

Examples.

יָדַע *to know*; יְדַע from יָדַע, תֵּדַעְנָה, נֵדַע, אֵדַע, יֵדַע, &c. from יָדַע

נָגַשׁ "*approach*; יִגַּשׁ from נָגַשׁ, תִּגַּשְׁנָה, נִגַּשׁ, אֶגַּשׁ, יִגַּשׁ "

נָתַן "*give*; יִתֵּן from נָתַן, etc.

קוּם "*rise up*. יָקוּם "

בּוֹא "*go, come*. Anom. אָבִי, הָבִי, וַיָּבוֹ יָבֹא, תָּבִיאָינָה, יָבִיא, אָבִיא, יָבֹא "

שִׁית (שׂוּם), שִׂים (שׂוּם), בִּין. וַיָּבֶן, יָבִינוּ, בִּינָתְ, וַיָּשֶׂם, תָּשִׂים, וַיָּשִׁיתוּ "

בָּנָה, עָשָׂה, גָּלָה. תַּעֲשִׂירָה, אֶגֶל, נִגְלָתָה, וַיִּבֶן "

מָלוֹ, מָצָתִי, etc. from מָצָא and מָלֵא; א however is seldom dropped.

יוּסַב from סָבַב *to surround.* יָסֹב (יָסֵב), יָסֵב, תְּסֻבֶּינָה, יָסַב, וַיָּסֹבּוּ

3. If but one letter remain prefix נ (*very seldom* י), and postfix ה; as וַיַּכֵּם *and he smote them* יַךְ יַכּוֹ from נָכָה; יֵט *he shall spread, incline* הַט יַטֵּה from נָטָה; יֹרֵם *he will teach them* וַיּוֹר יֹרֵנּוּ from יָרָה; וַיַּדּוּ *and they cast down* from יָדָה.

Note 1. The verb נָתַן (*he gave*) sometimes drops both נ's; as נָתַתָּה *thou hast given* for נָתַנְתָּה (ה parag.); תֵּת (תֵּת־) for תֶּתֶן *to give, place*, with suffix תִּתִּי *to give me* i. e. my giving, *once* (Ps. 8: 2) תֶּנָה *to spread out*, i. e. the spreading out, etc.

Note 2. The verb לָקַח (*he took*) often drops its ל; as יִקַּח *he shall take*, אֶקַּח, תִּקְּחוּ, יִקְחוּ, אֶקְחָה and אֶקָּחָה (ה parag.), קַח *take thou,*

קָחָם, קְחַת־, קַחַת, בְּקַחַת (prefix בְּ), *once* קָח *he took* Ezek. 17:5; קָחָם *he took them* Hos. 11:3.

NOTE 3. Words whose first syllable is הוֹ, יוֹ, תוֹ, אוֹ, נוֹ, מוֹ, הוּ, יוּ, תוּ, אוּ, נוּ, or מוּ, are usually from roots whose first radical is י;* as מוֹשָׁב *a seat*, יוֹשִׁיב *he will cause to sit*, תּוֹשִׁיב, מוֹשִׁיב, הוֹשִׁיב, from יָשַׁב; תּוֹלָדָה *a generation*; fut. tense יוֹלַד, etc. from יָלַד; מוֹדָע from יָדַע; הוֹדִיעַ, מֹדַע etc. from יָדַע; נוֹגֵי from יָגָה; נוֹקֵשׁ from יָקַשׁ; תּוֹסֵף, אֹסֶף from יָסַף; הוֹדוּ, אוֹדֶךָ from יָדָה; יֹרֵם, תּוֹרֵךְ, וַיּוֹר from יָרָה.

NOTE. There are a few exceptions to this rule; as תּוֹעֵבָה from תָּעַב; יוֹשֵׁב *he is sitting, dwelling*, (also fut. Hiph. apocop.) from יָשַׁב.

NOTE 4. A few words require א at the beginning to form the root; as הָכְרִיל *to cause to destroy*, from כָּרַל; תַּזְרֵנִי from אָזַר; אַחַר (1 pers. fut.) from אָחַר; יִסֵּף from אָסַף; מַגְּפֵנוּ from אָגַף. נַיְתֵא (for וַיֵּאתֵה Deut. 33:21) from אָתָה is an anomaly.

[§ 102. ROOTS of common occurrence.†

בָּרָא *he created.*
הָיָה *he was, it happened,* (Infin. הֱיוֹת).
אָמַר *he said,* (Imper. fem. אִמְרִי *say thou*).
רָאָה *he saw, appeared,* (Imper. רְאֵה).
רָחַף *he moved,* Part. f. מְרַחֶפֶת.
קָרָא *he called, invoked, met.*
עָשָׂה *he made, did, performed.*
בָּדַל *he divided.*
יָצָא (בּוֹא *to go,*) *he went, produced.*
אוֹר *to shine.* See § 15. * note. § 28.
נָתַן *he gave, placed,* (Infin. תֵּת־ תֶּת־).
לָקַח *he took,* (Infin. לָקַחַת, Imper. קַח and קָחָה).
קָוָה *he collected.*
רָמַשׂ *he moved, crept.*
זָרַע *it seeded.*
בָּרַךְ *he blessed, knelt down,* (בֵּרֵךְ and בֵּרַךְ Piel).
פָּרָה *he, it was fruitful.*
דָּשָׁא *it produced, flourished.*
רָבָה (רָבַב) *he multiplied.*
מָלֵא *he filled, fulfilled.* § 15. Note.
אָכַל *he ate, consumed.*
יָרֵא *he was afraid,* (*fearing*).
יָדַע *he knew,* (Infin. דַּעַת, Imper. דַּע).
יָלַד *he begot,* Infin. לֶדֶת.
יָצַר *he formed,* (in pause : יָצָר).
מוּת *to die.* See § 15. * note. § 28.
צִוָּה *he commanded,* Piel.
שִׂים שׁוּם שִׁית *to place, put, make.* See § 15. * note.
יָשַׁב *he dwelt, placed, sat.*
קוּם *to rise up, establish, stand,* etc.
שׁוּם שִׂים שִׁית *to appoint, turn, place.* See § 15. * note.]

* Verbs פ״י change their י into ו for several purposes, (§ 51); therefore in forming the root, the ו must be changed back again into י. Sometimes ו is omitted, but Kholem implies it; as יוֹסֵף or יֹסֵף *he will add*, from יָסַף.

† These should be *committed*.

[§ 103. NOUNS of common occurrence.*

שָׁמַיִם *heavens.*
אֶרֶץ אֶרֶץ *earth, land.*
תֹּהוּ *empty.*
חֹשֶׁךְ (kho-shek) *darkness.*
בֹּהוּ *desolate.*
פָּנִים (const. פְּנֵי) plural form, *face, presence.*
רוּחַ *spirit, wind.*
מַיִם (constr. מֵי and מֵימֵי) *water, waters.*
אוֹר and מָאוֹר *light.*
טוֹב *good, goodness.*
עֶרֶב *evening.*
רָקִיעַ *an expanse.*
בֹּקֶר *morning.*
יוֹם *day,* plur. יָמִים, (כָּל־הַיּוֹם, תָּמִיד *continually*).
תָּוֶךְ (constr. תּוֹךְ) *midst, middle, among.*
מָקוֹם (const. מְקוֹם) *a place.*
יָם (constr. יַם and יָם, plur. יַמִּים) *a sea.*
דֶּשֶׁא *grass.*
זֶרַע זָרַע *seed, posterity.*
פְּרִי *fruit.*
עֵשֶׂב *herb.*
מִין *kind, species.* (מִן *from*).
עֵץ *a tree.* עֵשֶׂד (const. עֵשֶׂד) *a field.*
שָׁנָה (const. שְׁנַת, plur. שָׁנִים) *a year.*
לַיִל (לָיְלָה) לַיְלָה *night, by night.*
מִקְוֶה (const. מִקְוֵה) *a collection.*
נֶפֶשׁ *a creature, soul, breath, life.*
חַיָּה (const. חַיַּת, plur. חַיִּים) *life, a living thing, a beast.*
עוֹף *a fowl, bird.*
בְּהֵמָה *cattle.*
אֹכֶל, מַאֲכָל, אָכְלָה *food.*
יַבֶּשָׁה *dryness.*]

[§ 104. PARTICLES of common occurrence.*

אֵת־ אֶת sign of the accusative, עַל *upon, over, by;* כִּי *for, that, because, when;* בֵּין *between* (בֶּן־ בֵּן a son); אֲשֶׁר *which, who, that, because, when;* תַּחַת *under, instead of;* מִן *from;* כֵּן־ כֵּן *so, thus;* עַל־כֵּן *therefore;* אֶל *unto, to, in, into, against* (אֵל God, power); כָּל־ כֹּל *all, every;* הִנֵּה *behold;* אַיִן, אַל, לֹא (אַיִן) *not, no, there is not;* עַד *also, even to, in, forever;* אִם *if, not, whether, nor, or;* גַּם *also, so, even;* עוֹד *again, yet, while, besides;* מָה, מַה, מֶה *what;* לָמָּה *for what, wherefore;* עִם *with* (עַם people); עִמָּדִי *with me;* שָׁם (שָׁמָּה) *there* (שֵׁם *a name,* שׂוּם שִׂים שָׁם *to place.*)

הוּא is *he,* and הִוא (הִיא) is *she,* מִי is *who,* and נִי— is *me;* הִשִּׁאֲנִי *he deceived me,* Hiph. of נָשָׂא. See §§ 67. 70. 97, (7) Note.]

* These should be *committed.*

§ 105. Various Uses of the Serviles

אֵיתָן מֹשֶׁה וְכָלֵב.

The following table is intended to exhibit in one view, the various uses of the serviles which are scattered throughout this Manual. The learner will find much benefit from it, especially when some *peculiar* combination of the serviles occur.

א	at the beginning,	1. is the 1st *Person future*. See § 16.
	" "	2. is a *Heemantive letter*. See § 10. 3. or,
	" "	3. is *Prosthetic*. See Lexicon אֶזְרַע, אֶפְרַח.
	" "	4. is (in a few cases) for ה of *Niphal*, *Hiphil*, and *Hithpael;* as אִדָּרֵשׁ see § 30. small print *Anomaly*. אֶתְחַבַּר, אָכֵן, אַשְׁבִּים, אֲגַאֲלַתִּי, אֶשְׁתּוֹלְלוּ, see List of Anomalies.
א	at the end	1. is (rarely) *Paragogic*, § 15, † note. § 16. אָבוֹא, הָלְכוֹא, וַיָּשׁוֹא see Anomalies.
	" "	2. is for ה or ה see § 11. 11. § 73.
א	inserted (in a few cases)	is *Epenthetic;* as אֶתְאַזְּרֵחוּ, אֶתְאַסְאַךְ, see Anomalies. Also § 76.
י	at the beginning	is 3d *Pers. masc. fut. sing.* and (with וּ, וּן, or וּ at the *end*) *plur.* of all the Conjugations. See § 16 with Note 4. § 98.
י	inserted	1. is *Characteristic of Hiphil*, see § 17. (*c*).
	"	2. is *Heemantive*, see 10. 3. with the *Examples*.
	"	3. is *Epenthetic*, see § 44 תְּקוּמֶינָה, אֵיתָם. § 18. small print. § 74 תּוֹמִיךְ, סוֹבִיב. But see § 11. 9. § 14 Note 3. § 97 (2).
י	at the end	1. is a *Suffix pronoun*, see § 14. with the * note. § 73 Note 2. § 71 † note. § 14 כִּי. See § 73 וְהִי. For נִי (נִי) see § 71 † note. § 97 (7) Note. § 79 Note. § 82.
	" "	2. is *Construct plural*, § 11 with *Exceptions* 1. 2.
	" "	3. is (in a few cases) *Paragogic*, see § 11. 11, Note 3. § 14 ☞ note. But see § 14 note 4 small print. § 18 small print. §§ 74. 80. 81.

י	at the end	4. is (seldom) *Construct singular*, see § 11. 10.
	" "	5. is (rarely) *Dual* and *Plural*, see § 11 *Exceptions* 4, with the Note.
	" "	6. is *Heemantive*, see § 10. 3, with *Examples*, etc.
	" "	7. is 2d *pers. sing. fem. Imper.* (see § 20. § 26, 4.) and (with ת at the beginning) *Future*, § 16. See page 32 § 20, * note.
	" "	8. is *Ordinal numeral*, see § 57, (3).
ת	at the beginning	1. is 3d *pers. fem. sing.*, 2d *masc.* and (with ־ִי at the end) *fem. Future*, see § 16. Also (with נָה , ן , ן at the end) 2d and 3d *fem. plur. Future*, § 16.
	" "	2. is *Heemantive*, see § 10, 3.
ת	at the end	1. is 2d *pers. sing. masc.* and *fem.*, see § 15. § 97, (2). For תִּ see § 97, (2).
	" "	2. is *Construct fem.*, see § 11. But see § 11, 11 Note 1.
	" "	3. is *Heemantive*, see § 10. 3.
	" "	4. is *Fem. singular* (וּת ־ַת), see §§ 11. 57, (3).
	" "	5. is *Fem. plural* (וֹת וֹת), see § 11. § 11, 9.
	" "	6. is (seldom) 3d *fem. sing. Pract.* see § 15. § 97, (2).
	" "	7. is 3d *fem. sing. Participle*, see §§ 18. 19. 74—80.
נ	at the beginning	1. is 1st *pers. plural future*, see § 16.
	" "	2. is *Characteristic of Niphal*, see § 17, (*b*). § 51, *Peculiar forms*. § 30. * note.
נ	inserted	is *Epenthetic*, see § 14 (נָה נוּ). §§ 35. 44, Note. For נָה see §§ 16. 20. § 97, (5).
נ	at the end (ן)	1. is *Paragogic*, see §§ 15. 16, † and § notes. § 97. (4).
	" "	2. is *Suffix* 3d *fem. plur.*, see § 14.
	" "	3. is 2d and 3d *pers. fem. plur. Future*, see § 16. For תֶּן (נָה) see §§ 15. 16. 20.
	" "	4. is 2d *pers. fem. plur. Imper.*, see §§ 20. 50.
	" " (וֹן ן)	5. is *Heemantive*, see § 10. 3. For יֹן־ יִן־ see § 11, 11.

מ at the beginning 1. is Characteristic of the Participles in *Piel*, *Pual*, *Hiph.*, *Hoph.*, and *Hithpael*, see § 100. § 18, with small print. § 45, Note. § 40. § 38. § 17 (*e*).

" " 2. is *Heemantive*, see § 10. 3, with *Examples*, etc.

" " 3. is a *Prefix*, §§ 9. 24. 60.

מ at the end (הֶם ם) 1. is a *Suffix*, see § 14. § 97, (1). For הֶם see § 14.

" " (ם) 2. is (seldom) *Formative of Adverbs*, see Lex. אֱמֶנָם אָמְנָם, יוֹמָם.

" (ם־ ־ים) 3. is *Plur. masc.*, see § 11, with *Exceptions* 1. 6. §§ 18. 19. 74—81.

" " (־ַיִם) 4. is *Dual*, see § 11, with *Exceptions*, 8. For תֵּם see § 15.

שׁ at the beginning is a *Prefix*, see §§ 9. 64.

ה at the beginning 1. is the *Article*, see §§ 9. 59. § 18, small print. § 81.

" " 2. is *Interrogative*, see § 36, with Note 1.

" " 3. is Characteristic of *Hiph.*, *Hoph.*, and *Hithpael Praet.*, *Infin.*, and *Imperative*, see § 17, 3, (*c*). 4, (*d*). 5, (*e*), with the † note. § 31. § 99. See א, 4. on this table.

" " 4. is Characteristic of *Niph. Imper.* and *Infin.*, see § 30, small print. § 99. § 20, page 32, * note. See א, 4. § 17, (*e*) † note.

ה at the end 1. is *Fem. sing.* (generally) *absolute*, (sometimes) *construct*, see § 11, with *Exceptions* 3, 11 Note 2. §§ 18. 19.

" " 2. is *Heemantive*, see § 10. 3.

" (ה הָ ה) 3. is *Suffix pronoun*, see §§ 14. 71. For הִ (*his*) see § 14. For כָה, נָה see §§ 14. 16. 20. 73.

" " 4. is 3d *pers. fem. praet.* in all the conjugations,

§ 15. But see §§ 18. 19. 74—80. For נָה see §§ 16. 20.

" " 5. is *Paragogic*, see §§ 15. 16, with † note. § 16, Note 3. § 49, with the Notes. § 11. 11, Note 3. § 73.

" " 6. is *Local*, see § 13.

ן at the beginning is a *Prefix*, see §§ 9. 62. Also §§ 22. 23.

ן inserted (וֹ) 1. is the *Active participle*, see §§ 18. 74. (וּ) *Passive participle*, see §§ 19. 80. (וֹ) *Infin.* and *Imper.*, § 20.

" (וֹ) 2. is *Epenthetic*, see § 44.

" 3. See § 45, with the * note.

ן at the end (וּ or ֵי) 1. is 3d *pers. plur. Praeter*, and 2d *pers. plur. Imper. masc.*, see §§ 15. 20. For תוּ see § 97, (2). נוּ (נֵי) § 15. Also § 44, Note.

" " " 2. is (with ת at the *beginning*) 2d and (with י at the beginning) 3d *pers. plur. masc. future*, see § 16.

" (הוּ וּ ו וֹ) 3. is *Suffix pronoun*, see § 14. For נוּ, מוֹ, מוּ, see §§ 14. 35. 71. Also § 9, Note.

" " (וֹ) 4. is *Paragogic*, § 11. 11, Note 3. § 14, ☞ note.

כ at the beginning is a *Prefix*, see § 9. § 20, † note. § 61.

כ at the end (ךָ ךְ) is a *Suffix pronoun*, see §§ 14. 71.

לְ at the beginning is a *Prefix*, see § 9. § 20, † note. § 61.

בְ at the beginning is a *Prefix*, see § 9. § 20, † note. § 61.

SYLLABLES.

מִתְ at the beginning is *Participle Hithpael*, see § 18, with the small print. § 45, Note. § 100. § 52. §§ 38. 40. § 17, (*e*).

הִתְ at the beginning is *Praet., Infin.*, and *Imper. Hithpael*, see § 99. § 17, (*e*). §§ 38. 40, with the Notes.

For הָּ, הֶּ, הֻּ see § 17, (*e*). § 17, (*e*) † note. For הַ see § 17, (*e*), with the † note. For forms like אָשְׁתְּ, תְּשְׁתְּ, מְשְׁתְּ, etc. הָסְתְּ, תְּסְתְּ, מְסְתְּ, etc. see §§ 38. 39. For אֶתְּ see above "א at the beginning" 4.

אֶתְּ תִּתְּ יִתְּ נִתְּ (אֶתְּ) at the beginning *Future Hithpael*, see § 98. § 17, (*e*) † note. §§ 38. 40, Note 2.

וְן (ְן) at the end is *Paragogic*. See above "נ at the end" 1.

ִין ֵין " " is *Masc. Dual* and *Plur.* See above "נ at the end" 5.

ִין " " is *Paragogic*, 2d *pers. fem. sing. fut.*, § 16.

תָּה " " is *Paragogic*, 2d *pers. masc. praeter*, see § 15. § 49, Note 3.

תֶּם = תּוֹ " " is 2d *pers. plur.* before verbal suffixes, § 97, (2).

מוֹ (once מוּ Ex. 15. 5) at the end, *their*, *them*, § 14. § 97, (1).

כָה (כֶה), כֶן, כֶם at the end, see §§ 14. 73.

וֹהִי at the end see § 73.

נָה (once הָנָּה *praet.* § 15.) at the end, *Future*, § 16. But see §§ 20. 73.

נָה נוּ at the end is *Epenthetic Suffix*, see §§ 14. 35.

נִי נוּ (נִי) at the end is *Suffix, Sufformative*, see §§ 14. 15. § 97, (1). (3) Note 1. § 97, (4). § 97, (7) Note.

EXERCISES IN TRANSLATING.*

In the following Exercises the learner will find an example of nearly all the forms in this Grammar. Hence

* The learner will bear in mind that ב ל (ך) כ ו ה ש (ם) מ (ן) נ ת י א are *Serviles*, and ג ד ז ח ט ס פ (ה) צ (ץ) ק ר ש are *Radicals*; it must also be recollected that a servile may *become* a radical (i. e. when it is found in the root); but a radical can never become a servile. See § 9. (An *apparent* exception to this, may be found in § 39).

when he meets with some word in the text which he does not comprehend, he will consult these exercises for a similar form.

סֵפֶר *a book*, אָדָם *a man*, רֹאשׁ *a head.*

מִסֵּפֶר *from, on account of, out of, by means of a* (*the*) book. See § 9, with Note.

מֵאָדָם *from, on account of, out of, my means of a* (*the*) man. § 9, Note.

הַסֵּפֶר *the, this, that*, etc. book. הָאָדָם *the*, etc. man. See § 9, Note.

וְרֹאשׁ, וָרֹאשׁ *and*, etc. *a* (*the*) head, top. See § 9, with the Note.

כְּאָדָם *as, like*, etc. *a* or *the* man. כָּרֹאשׁ *like the* head. See § 9, Note.

לְרֹאשׁ, לָרֹאשׁ *to, as to*, etc. *a* (*the*) head; לְסֵפֶר, לַסֵּפֶר *to a* or *the* book. See § 9, Note.

בְּסֵפֶר, בַּסֵּפֶר *in, with*, etc. *the* (*a*) book; בְּאָדָם *with the* (*a*) man. See § 9, Note.

בַּדֶּשֶׁא *in the grass*, הָעֶרֶב *the evening*, לָעֲשֵׂב (לַעֲשֵׂב) *for the herb*,

כְּזֶרַע *like the seed*, מִבֹּקֶר *from the morning*, מִדְּבַשׁ *in comparison of honey* (see § 24), וְדָבָר *and the word.* See § 9. § 10, 1.

בְּגַן, בְּגָן (בְּגַן), מִגַּן, לְגַן, וְגַן; כְּחֹק (כְּחֹק), מֵחֹק, לְחֹק (לְחֹק), etc. See § 9, Note. § 10, 2.

מִמַּסָּע, בְּזִמְרָת, לְמֶמְשָׁלָה, וּלְמַמְלָכָה, וְעָנִי, וּפְרִי, בַּחַיָּה, הַבְּהֵמָה, כַּבַּהֲמָה, מֵרָקִיעַ, הָרָקִיעַ, בָּרָקִיעַ, בְּשָׁלוֹם (בַּשָּׁלוֹם), מְשָׁלוֹם. See § 9, Note. Also § 10, 3, with *Examples of Heemantive Nouns.* §§ 59—62 inclusive.

סְפָרִים *books*, תּוֹלְדוֹת *generations, histories*, דְּמוּת *likeness*, אִשָּׁה *a woman*, חַיָּה *a beast*, חַיַּת *beast of*, אֵשֶׁת *the wife of*, נַעֲלַיִם *a pair of shoes*, מַקָּנָה *a collection*, מִקְנַת *a collection of*, רֵאשִׁית *beginning*, סִפְרֵי *books of*, רָאשֵׁי *heads of*, etc. See § 10, 3, *Examples of Heemantive Nouns.* § 11. § 11, 3. Also § 21.

סִפְרִי *my book*, סִפְרוֹ *his book*, סִפְרָם *their book*, סִפְרֵךְ *thy book*, סִפְרְכֶם *your book*, רֹאשָׁהּ *her* (*its*) *head.* See § 14.

מַלְכָּה *a queen* (from מֶלֶךְ *a king*), see § 11. מַלְכָּתִי *my queen*, מַלְכַּתְכֶם *your queen*, etc. See § 14, with Note 2. עָלֶיהָ *his* (*its*) *leaf*

(from עֶבֶד), see § 14, Note 4. סִפְרֵי (סְפָרַי) *my books*, סִפְרָיו *his books*, סִפְרֶיהָ *her books*, סִפְרֵיהֶם *their books*, סִפְרֵינוּ *our books*, סִפְרֶיךָ *thy books*, etc. See § 14, with Note 1.

נַעֲרָה *a girl* (from נַעַר *a boy*), see § 11. נַעֲרוֹת *girls*, § 11. נַעֲרוֹתַי *my girls*, נַעֲרוֹתַיִךְ *thy girls*, נַעֲרוֹתַיִךְ *thy* (fem.) *girls*, נַעֲרוֹתֵיהֶם *their girls*, נַעֲרוֹתֶיהָ *her girls*, נַעֲרוֹתֵיהֶן *their* (fem.) *girls*, etc. See § 14, with Note 3.

אָמַר *he said*, קָרָא *he called*, רָאָה *he saw*, יָרֵא *he feared*, יָכֹל *he was able*. See § 15, with the Note.

אָמְרָה *she said*, אָמַרְתָּ *thou didst say* masc., fem. אָמַרְתְּ (תִּי), אָמַרְתִּי *I said*, אָמַרְנוּ (נֶ) *we said*, אֲמַרְתֶּם *ye said* masc., fem. אֲמַרְתֶּן, אָמְרוּ (אֶמְרוּ) *they said*, אִמְרוּ *say ye*. See § 15.

יִלְמַד *he shall learn*, תִּלְמַד *she shall learn*, תִּלְמַד *thou shalt learn* masc., fem. תִּלְמְדִי, אֶלְמַד *I shall learn*, נִלְמַד *we shall learn*, תִּלְמְדוּ *ye shall learn* masc., fem. תִּלְמַדְנָה, יִלְמְדוּ *they shall learn* masc., fem. תִּלְמַדְנָה. See § 16.

GENESIS 1: 1.

בְּרֵאשִׁית *in the beginning*. For the prefix בְּ see § 9, with the Note. For the termination ־ִית see § 11. See Lexicon רֵאשִׁית.

בָּרָא *he created*, see § 15.

אֱלֹהִים *God*;* a sing. noun with a *plur. form* (־ִים, see § 11); see Lexicon אֱלוֹהַּ.

אֵת see §§ 32. 71.

הַשָּׁמַיִם *the heavens*. See §§ 9. 59. For ־ַיִם, see § 11, 8.

וְאֵת For the prefix וְ see § 9. For אֵת see §§ 32. 71.

הָאָרֶץ *the earth*. For the prefix הַ see § 9. See Lex. אֶרֶץ.

GEN. 1: 5.

וַיִּקְרָא *and he called*. For the prefix and conversive וַ see §§ 9. 23. For the praeformative יִ see § 16, with Note 1. Root קָרָא § 15.

אֱלֹהִים see above.

לָאוֹר *as to the light*. לְ see § 9, with the Note. Root אוֹר.

יוֹם *day*. See Lexicon.

* Nominatives generally *follow* their Verbs, and adjectives their substantives.

וְלַחֹשֶׁךְ *and as to the darkness.* For the prefixes ו and ל see § 9, with the Note. See Lex. חֹשֶׁךְ and חָשַׁךְ.

קָרָא *he called.* See § 15.

לָיְלָה *night.* See § 11, 11, Note 3. Lex. לַיִל; and for (ָ) under ל (לָ), § 66, (8).

וַיְהִי *and it was.* For ו see §§ 9. 23, with Notes 1. 3. Root הָיָה.

עֶרֶב *evening.* See § 10, 1.

וַיְהִי *and it was.* See above.

בֹּקֶר *morning.* See § 10, 1.

יוֹם *day.* See above.

אֶחָד *first.* See § 57, 3.

GEN. 8 : 19, 20.

כָּל־ *all.* See §§ 2. 104. Also § 66, (2). See Lex. כֹּל or כּוֹל.

הַחַיָּה *the beast.* See §§ 9. 3. § 10, 1. Root חָיַי (חָיָה).

כָּל־ *all.* See above.

הָרֶמֶשׂ *the reptile.* See § 9. See Lex. רָמַשׂ.

וְכָל־ *and all.* For ו see § 9. See above.

הָעוֹף *the fowl.* See § 9. Lex. עוֹף.

כֹּל *all, every thing.*

רוֹמֵשׂ *moving.* See § 18.

עַל *upon.* See §§ 71. 104.

הָאָרֶץ *the earth.* See § 9. Lex. אֶרֶץ.

לְמִשְׁפְּחֹתֵיהֶם *as to their kinds.* ל see § 9. Suffix הֶם § 14. ת § 11. י § 14, Note 3. See Lex. מִשְׁפָּחָה, מ and ה are Heemantives § 10, 3.

יָצְאוּ *they went.* See § 15. Root יָצָא.

מִן־ *from.* See §§ 71. 104. § 2.

הַתֵּבָה *the ark.* § 9. Lex. תֵּבָה.

וַיִּבֶן *and he built.* ו see §§ 9. 23. י § 16. Root בָּנָה §§ 15. 29.

נֹחַ *Noah.* Lexicon.

מִזְבֵּחַ *an altar.* Heemantive noun, see § 10, 3. Root זָבַח.

לַיהוָה *to Jehovah.* See §§ 9. 63.

וַיִּקַּח *and he took.* וַ §§ 9. 23. יִ § 16. Root לָקַח, § 29, Note 2.

מִכֹּל *from (of) all.* מִ see § 9. כֹּל see above.

הַבְּהֵמָה *the cattle.* הַ see § 9. Also § 10, *Examples of Heemantive Nouns.*

הַטְּהֹרָה *the clean.* הַ see § 9. Page 85, * note. Lex. טָהוֹר or טָהֹרָה.

וּמִכֹּל *and from all.* וּ see §§ 9. 62, (2). מִ § 9. See above.

הָעוֹף *the fowl.* See above.

הַטָּהוֹר *the clean.* הַ see § 9. Lex. טָהוֹר. See page 85, * note.

וַיַּעַל *and he offered.* וַ see §§ 9. 23. Root עָלָה, § 15.

עֹלֹת *offerings.* תֹ see § 11. Sing. fem. עֹלָה Lexicon. See § 10, 1. Root עָלָה.

בַּמִּזְבֵּחַ *on the altar.* בַּ see § 9. מִ Heemantive § 10, 3. Root זָבַח.

SENTENCES.

נִשְׁפַּךְ לָאָרֶץ *it was poured out upon the earth.* see § 17. 2, with (*b*). Root שָׁפַךְ. לָ § 9. Lex. אֶרֶץ.

הִמְטִיר יְהוָה *Jehovah caused* (it) *to rain.* See § 17, 3 and (*c*). Root מָטַר, § 15.

הָשְׁלַכְתִּי עָלֶיךָ *I was cast upon thee.* See § 17, 4 and (*d*). תִּי § 15. Root שָׁלַךְ. עָלֶיךָ see עַל § 71. ךָ § 14. יִ § 14, Note 4 small print.

אֶת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ *with God, Noah walked continually.* see §§ 32. 71. § 2. (The article (ה) is sometimes prefixed to אֱלֹהִים). § 17, 5 and (*e*). § 3. Root הָלַךְ.

דִּבֶּר (דִּבֶּר) לִי *he spoke to me.* See 17. 6, with * note. § 71. Root דָּבַר, § 15.

וּלְשֵׁת יֻלַּד בֵּן *and to Seth there* (*he*) *was born a son.* See § 17, 7. Root יָלַד.

הַיֹּצְאִים מִן הָאָרֶץ *who are going out from the land.* See § 18, small print with * note. Root יָצָא.

אָרוּר הַגֶּבֶר *cursed is the man.* See § 19. Root אָרַר. §§ 9. 10, 1.

בָּרוּךְ הַגֶּבֶר *blessed is the man.* See § 19. Root בָּרַךְ.

וְלִמְשֹׁל בַּיּוֹם *and to rule over the day.* See § 20, with † note. Root מָשַׁל.

אִמְרִי לָהֶם *say thou to them.* See § 20. Root אָמַר. §§ 71. 9. 14.

לוּשִׁי וַעֲשִׂי עֻגוֹת *knead thou* (it), *and make thou cakes.* See §§ 20. 85. Root לוּשׁ. §§ 9. 20. 26, 4. 88. Root עָשָׂה. See Lex. עֻגָה. ות § 11.

פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ *be ye fruitful* (Root פָּרָה), see §§ 15. 20. 88. *and multiply ye,* (Root רָבָה), §§ 15. 20. 88. *and fill ye,* §§9. 15. 20. *the earth,* §§ 2. 32. § 9.

שִׁמְעַן קוֹלִי *hear ye my voice.* See § 20. Root שָׁמַע. § 14. Lex. קוֹל.

שׁוּבְנָה בְנוֹתַי *return ye* (Root שוּב), see §§ 20. 85. *my daughters,* וֹת § 11. י § 14, with * note.

וַיְבָרֶךְ אֱלֹהִים אֹתָם *and God blessed them.* Root בָּרַךְ, see § 23, Note 1. For אֹתָם see § 32.

עֲלֵה וּקְבֹר אֶת־אָבִיךָ כַּאֲשֶׁר הִשְׁבִּיעֶךָ: *ascend, and bury thy father as he hath made thee swear* (promise), see §§ 26, 4. 55. 4. 9. 62, (2). 20. 32. 71. For Maccaph (־) see § 2. §§ 11, 10. 14, Note 4 small print. §§ 9. 61 (3). 68. 17, 3, (*c*). §§ 14. 97, (1). For *Silluk* under ע, and *Soph-pausook* after ך, see § 3, Note 2.

הַבֵּט נָא הַשָּׁמַיְמָה *look now towards the heavens,* see §§ 31. 56, (1). Root נָבַט. §§ 72. 9. 59. 13. Lex. שָׁמַיִם, and § 11, 8.

מַה מָתוֹק מִדְּבַשׁ *what is sweeter than honey,* §§ 70. 24. 9. 60.

וְהַנַּעֲרָה הָיְתָה יָפָה מְאֹד *and the damsel was exceedingly handsome,* Lex. נַעֲרָה, see §§ 26, 2. 25.

וַיֵּלְכוּ לִרְאוֹת אֶת־הַגְּמַלִּים *and they went to see the camels,* see § 16. Root יָלַךְ, see Lex., and also § 29 † note. § 26, 1.

בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים *in the day* (that) *the Lord God made* (lit. to make), see §§ 26. 95.

עָשִׂיתִי זֹאת *I have done this,* see § 26, 3. עֲשִׂיתֶם *ye have done,* see § 26, 3.

הֱיֵה סִתְרִי *be thou my hiding place,* see § 26, 4. § 88.

פְּנֵה אֵלַי *turn unto me*, see §§ 26, 4. 88. § 71, אֶל (אֵלַי) pages 60. 61.

צֵא מִן הַתֵּבָה *go out from the ark*, see §§ 27. 83.

לָעֵת צֵאת הַשֹּׁאֲבֹת *at the time* (that) *the drawers of water go out*, see §§ 27. 90. § 18, with small print. §§ 74. 81.

לֶךְ־אֶל הַמֶּלֶךְ (or לֵךְ) *go unto the king*, see §§ 27. 83. § 71. (*Other forms*, רֵשׁ, שֶׁב־שְׁבִי, דַּע).

לָלֶכֶת אֶל הָאָרֶץ (or לָלֶכֶת) *to go unto the land*, see §§ 27. 90. (לַעֲת לָלַעַת).

תֵּן־לוֹ הַסֵּפֶר (or תֵּן) *give to him the book*, see §§ 27. 84. § 71.

תֵּת אֹתוֹ (תֵּת־) אַחֲרֵי *after to give* (he gave) *him*, אַחַר see § 71. §§ 11, 1. 27. 91. §§ 32. 71.

שָׂא נָא עֵינֶיךָ *lift up now thine eyes*, §§ 27. 84. 72. Lex. עַיִן. § 14, with Note 1. (גָּשׁ־בַּשׁ).

לָשֵׂאת אֹתָם (לָשֵׂאת) *to bear them*, see §§ 27. 91. §§ 32. 71.

קַח אֶת־הַמַּחְתָּה *take the fire pan*, see §§ 27. 84. For לָקַח and לָקָה see § 84.

לָלָקַחַת אֶת־הָאִישׁ (לָקַחַת) *to take the man*, see §§ 27. 91.

קָם עֲלֵיהֶם *he rose up against them*, see § 28. § 71 עַל. § 14, Note 4 small print. בָּא, שָׁב, כָּל, עָם, מַת, שָׂה, see § 28.

מֵת כָּל־בְּכוֹר *all the first-born died*, see §§ 28. 54. § 71 כֹּל.

בָּאָה אֵלָיו *she came to him*, see §§ 28. 54. § 14, Note 4 small print. § 71.

בָּאתִי אִתּוֹ *I came with him*, בָּאתָם, שַׂמְתִּי, לָקְחוּ, בָּאוּ, §§ 15. 28. 54. §§ 32. 71.

יְהִי אוֹר *let there be light*, see § 29, Examples. § 101, 2.

וַיַּרְא הָאָדָם *and the man saw*, see § 29, Examples. § 101, 2. For ו *conversive* see § 23.

וַיָּשֶׂם אֹתָהּ *and he placed it* (*her*), see § 29, Examples. §§ 101, 2. 29, † note. §§ 32. 71.

וַיִּתֵּן אִישׁ בְּתֹרוֹ *and he placed each* (אִישׁ) *its part*, see § 29 † note and Examples. § 101.

וַיִּבֶן מִזְבֵּחַ *and he built an altar*, see § 29, Examples. §§ 101, 2. 23.

וַיִּטַּע כָּרֶם : *and he planted a vineyard*, see § 29, † note and Examples. § 101. For ֶ under כ (כֶּ) see § 66, (8). Also § 3, Note 2.

וַיֵּלֶךְ לְמַסָּעָיו *and he went on his journeyings*, see § 29, † note and Examples. § 101.

לֹא אֹסֵף לְקַלֵּל *I will not add to curse*, i.e. I will not curse again, אֹסֵף (for אוֹסִיף) root יָסַף see § 29, Examples. See §§ 51. 98. For לְקַלֵּל see § 17, 6, small print, with the † note.

When the Student begins to use his Bible and finds any difficulty respecting the Serviles, he will be particular to refer to the Table § 105, and also to these Exercises.

הִפָּרֵד־נָא מֵעָלָי *be separated from me*, see § 30, small print. Also § 99.

בְּיוֹם הִבָּרְאָם *in the day* (of) *their being created*, see § 30, small print.

יוֹרֶנּוּ בַּדֶּרֶךְ *he will instruct him in the way*, see § 35. Root יָרָה. §§ 51. 98. 45, Note.

מִיּוֹם הִוָּלְדוֹ *than the day of his being born* (his birth); for the *prefix* מ, and *Dagesh* in י see § 60. § 24. See §§ 30, small print. 51. § 14, ו Root יָלַד.

מַה־נִּצְטַדָּק *how shall we justify ourselves?* see § 16, נ. Root צָדַק. See § 39. For the *Dagesh* in, and *Kaumets* under ד, see § 17, (*e*) * note. § 66, (5).

מוֹת תָּמֻתוּן *ye shall surely die*, see §§ 28. 92. 46. § 16, with § note.

לְבִלְתִּי בוֹא *not to go*, i. e. so as not to go, see §§ 46. 28. 92.

אִמְרוּ בִלְבַבְכֶם וְדֹמּוּ *commune with your heart, and be patient*, see §§ 20. 47. 87. For dagesh in מ see § 56, 1. For ו see § 20. Root דָּמַם.

רָנִּי וְשִׂמְחִי *sing thou, and rejoice thou*, see §§ 47. 87. 20. Root רָנַן.

יַגִּיהַּ חָשְׁכִּי *he will enlighten my darkness*, Root נָגַהּ, see §§ 52. 56, 1. 98. 45, Note. Also § 16, Note 2.

אֱלֹהִים יְחָנְךָ בְּנִי *may God be gracious to thee my son*, Root חָנַן. see § 45, with the * note.

וַיְחֻנֶּךָּ *and may he be gracious to thee*, see § 62, (2). Exceptions. Root חָנַן. § 66, (1). For *Dagesh* in נ see § 56, 1. For *Dagesh* in ך see § 97, (7).

וְחַי לְעוֹלָם *and he shall live forever*, Root חָיָה see § 44. For וָ see § 62, (3).

וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ *and the people bowed down and worshipped*, see §§ 23. 44. 38. 40.

וַיִּשְׁתַּחוּ אֶרְצָה *and he* (not *they*,) *bowed himself towards the earth*, Root שָׁחָה. see §§ 38. 40. For *Dagesh* in ת see § 8. Also §§ 13. 66, (8).

אַחֲרֵי הַכֹּתוֹ *after he had smitten him* (literally *after to smite him*), Root נָכָה. See § 31, with the Peculiar forms. §§ 99. 26. For *Dagesh* see § 56, 1.

הוֹאִיל מֹשֶׁה בֵּאֵר אֶת־הַתּוֹרָה *Moses began to explain* (lit. *he explained*) the law; Root יָאַל. See §§ 51. 101, 3, Note 3. For בֵּאֵר (=בִּאֵר) see § 17, 6, small print.

פְּנוּ וְסָעוּ לָכֶם וּבֹאוּ *turn ye, and remove yourselves, and go ye*, Roots פָּנָה, נָסַע, בּוֹא; see §§ 26, 4. 55. 88. 27. 84. (For לָכֶם see § 71). §§ 54. 85. For the *prefix* וּ see § 62, (2). For וּ *ye*, see § 20.

לֹא אוּכַל לְבַדִּי שְׂאֵת אֶתְכֶם *I am not able of myself to bear you*, Root יָכֹל see §§ 15, Note. 51. § 71, page 61. §§ 27. 91. § 32.

הַיֹּשֵׁב בָּהָר לִקְרַאתְכֶם *who dwells on the mountain to meet you*, see §§ 18. 81. 53, (2) Note 2. § 96.

וַנֵּפֶן וַנִּסַּע הַמִּדְבָּרָה *and we turned and we removed towards the* Root, Roots פָּנָה, נָסַע, see § 16 Note 4. § 50. For ו *conversive* see § 23. For *Dagesh* in ס see § 56, 1. For הַמִּדְבָּרָה see § 59, (1). §§ 8. 13.

לְהַשְׁמִם *to destroy them*, Root שָׁמַם. See §§ 47. 94. 66, (1). ם is a *suffix*. For *dagesh forte* in מ see § 56, 1.

עַד תֵּמָם *until to destroy them* (until they are destroyed), root תָּמַם. See §§ 47. 94. 61, (1). For *Dagesh* in ת and מ see §§ 8. 56, 1.

אַל תְּצֻרֵם וְאַל תִּתְגָּר בָּם *do not molest them, and do not war with them*, Roots צוּר (Kal), גָּרָה (Hithpael). See §§ 98. 50. For *Dagesh lene* in ת, ג, and ב see § 8.

קוּמוּ סְעוּ וְעִבְרוּ *arise ye, remove ye, and pass ye through*, see § 85.

For *dagesh* in ס see § 56, 4 and Note. Root נָסַע, see §§ 27. 84. נָתַן־ תֵּת, תֶּתִי, תִּתִּי, תִּתֹּו, תֵּת, תֵּתָה, etc. come from נָתַן. See §§ 27. 29, Note 2. § 42, Note 1. § 91. See Anomalies.

רָאֵה הַחִלֹּתִי תֵּת לְפָנֶיךָ *see, I have begun (*Hiphil of חָלַל*) to give to thee* (lit. *before thee*), see §§ 26, 4. 44. 27. 71.

הָחֵל רָשׁ לָרֶשֶׁת *begin thou, possess thou,* (in order) *to inherit* (the land), הָחֵל *Imp. Hiph.* of חָלַל, see §§ 31. 99. שׁ רָ *Imp. Kal* (in pause) of יָרַשׁ, see §§ 27. 83. לָרֶשֶׁת §§ 27. 90.

וְצַו אֹתוֹ וְחַזְּקֵהוּ וְאַמְּצֵהוּ *and command him, and support him and encourage him*, see § 17, 6 small print, Apocopated forms. § 32. § 17, 6 small print.

רַק הִשָּׁמֶר לְךָ *only be watchful* (take care) *for thyself*, see § 30, small print.

וְהִשְׁתַּחֲוִיתָ לָהֶם וַעֲבַדְתָּם *and thou shouldst bow down to them and thou shouldst serve them*, Root שָׁחָה. See § 26, 3. §§ 38. 49. For *dagesh lene* in ת see § 8. For תָ see § 15. For ו *convers.* see § 22. לָהֶם § 71. וַעֲבַדְתָּם § 22. תָ §§ 8. 15. ם § 14, also § 97, (1).

הִשָּׁמֵד תִּשָּׁמֵדוּן *ye shall surely be destroyed*, see § 30 small print. § 99. §§ 30. 98. ן *parag.* § 16, with § note. § 46.

כֻּלָּם מֵתִים *all of them are dead*, כֻּלָּנוּ חַיִּים *all of us are alive*, we are all alive, see כֹּל § 71.

וְלֹא יָחֹנֵּם *and thou shalt not pity* (spare) *them*, Root חָנַן. ם *suffix* see §§ 14. 97, (1). For *Dagesh forte* in נ see § 56, 1.

עַד־אֲבֹד הַנִּשְׁאָרִים וְהַנֶּסְתָּרִים *until to destroy* (he destroys) *those who are left, and those who are hidden*, see §§ 20. 81. § 18 small print, with the * note. For the *Dagesh* in both נ's see § 59, (1), with * note. Dagesh in ת is *lene*, § 8.

תּוּכַל כַּלֹּתָם מַהֵר *thou shalt be able to destroy them speedily*, Root יָכֹל, see § 51. Root כָּלָה, § 26, 1. § 17. 6, small print. מַהֵר *Infin.* Piel used adverbially, see Lex. מָהַר.

עַד הַשְׁמִידְךָ אֹתָם *until thou destroy* (lit. to destroy thee,) *them*, see § 31, Anomalies.

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ *and he afflicted thee, and he caused thee to hun-*

ger, and he caused thee to eat (fed thee), Root עָנָה. See § 98. For the *Dagesh forte* omitted in י after ו conversive of the *future*, see § 23, Note 1. For the other two verbs which are *Hiphil*, see §§ 98. 45, Note. For the suffix ךָ see §§ 14. 97, (1).

כִּי יְהוָה מְבִיאֲךָ *for the Lord is bringing* (will bring) *thee*, Root בּוֹא. see §§ 100. 45, Note. § 18 small print. For מְ instead of מֵ see § 66, (1) N. B.

שַׁקֵּץ תְּשַׁקְּצֶנּוּ וְתַעֵב תְּתַעֲבֶנּוּ *thou shalt surely loathe it, and thou shalt certainly abhor it*, Piel Infinitives and Futures, see § 17, 6, small print. 98. § 46. For נּוּ see § 35, or נּוּ § 14. § 97, (1).

לְעַנֹּתְךָ וּלְנַסֹּתֶךָ *in order to humble thee, and in order to prove thee;* both forms Piel Infinitive of verbs לָהּ. See § 26, 1. § 17, 6, small print.

הֶרֶף מִמֶּנִּי וְאַשְׁמִידֵם *let me alone* (desist from me), *and I will destroy them*, Hiph. Imp. of רָפָה, see § 31, *Peculiar forms.* §§ 50. 99, Apocopates. מִמֶּנִּי § 71 (page 60), with * note.

הוֹצִיאָם לַהֲמָתָם *he brought them out to slay them*, see § 17, 3 and (*c*). § 51. § 99 * note. Roots יָצָא and מוּת.

פְּסָל־לְךָ *hew out for thyself*, see § 20. § 5.

לְיִרְאָה אֶת־יְהוָה וּלְאַהֲבָה אֹתוֹ *to fear the Lord and to love him*, see § 48.

מַמְרִים (מַמְרִים page 12, 6, Note 2.) *ye have been rebels*, Root מָרָה, *plur. Part. Hiph.* see §§ 100. 18. § 26, 3.

מִיּוֹם דַּעְתִּי אֶתְכֶם *since the day* (of) *my knowing* (lit. *to know me*) *you*, see §§ 27. 90.

הַעִדֹתִי בָּכֶם *I protest against you*, Hiph. of עוּד; for (יִ —) epenthetic see § 44. §§ 9. 71.

בָּתִּים, בָּתֵּי, etc. come from בַּיִת (*a house*), see § 11, 5, 10.

מֵימֵי, מֵי are from מַיִם (*water*), see § 11, 8, 10. § 21.

קוּם רֵד מַהֵר *arise, descend, hasten*, see §§ 85. 83. § 17, 6 small print.

וַאֲהֵבְךָ וּבֵרַכְךָ וְהִרְבֶּךָ *and he will love thee, and he will bless thee, and he will increase thee*, Root אָהַב Conjuga. *Kal* with suffix ךָ (see §§ 14. 97, (1)). Root בָּרַךְ Conjuga. *Piel*, § 17, 6, with small

print. Root רָבָה, *Hiphil.* For ו *conversive* in these verbs see § 22.

וַיַּגֶּד, וַיְהִי, וַיְבָרֶךְ, etc. For such forms (i. e. futures with the omission of *Shevau* under י) see § 62, (2) Exceptions.

הָבוּ לָכֶם *appoint ye for yourselves,* Root יָהַב. see §§ 27. 83.

אֱלֹהֵי אֲבוֹתֶיךָ *the God of thy fathers,* אֱלֹהִים is a pluralis excellentiæ, used by way of eminence. אָב is anomalous, see § 11, 6, 10.

הַנָּשִׁים *the women,* see Lex. נָשׁ and אִשָּׁה, and § 11, 6.

וַתְּהִי־נוּ לַעֲלוֹת הָהָרָה *and ye regarded it as a light thing to go up to the mount,* Root הוּן, Hiphil. Root עָלָה, see §§ 26, 1. 95. 13.

לָךְ *to thee,* בָּךְ *with, by, against thee,* see §§ 71. 66, (8).

וַנַּךְ אֹתָם *and we smote them,* Root נָכָה, 1 pers. plur. Hiphil. See §§ 50. 98. 101, 3.

בְּצֵאתָם מִמִּקְדָּשׁ *in their going out from the sanctuary,* Root יָצָא. See §§ 27. 90.

וְלִבְכֹּתָה *and to weep* (for) *her,* Root בָּכָה. See § 26, 1. For the small כ see page 12, 6, Note 2.

הֲהָשֵׁב אָשִׁיב *shall I certainly bring back?* Root שׁוּב, *Infin.* and *Fut. Hiphil.* See §§ 36. 46. 98. 99.

הַטֵּי נָא כַדֵּךְ *incline thou, I pray, thy bucket,* Root נָטָה, *Hiph. Imp.* 2d *fem.* see §§ 20. 31.

וְהָאִישׁ מִשְׁתָּאֶה לָהּ מַחֲרִישׁ לָדַעַת הַהִצְלִיחַ *and the man gazing at her, kept silence,* (in order) *to know whether* (the Lord) *had prospered* (her), Root שָׂאָה, see §§ 38. 100. Also § 45, Note. For the last word (Hiph. praet. of צָלַח) see § 17, 3 & (*c*). § 36.

טֶרֶם יִצְמָח, טֶרֶם אֲכַלֶּה *before it flourished, before I had finished,* see § 37.

וַתֹּאמֶר שְׁתֵה וְאַשְׁקְךָ *and she said, drink, and I drank,* see §§ 26, 4. 55. 88. § 16, Note 4. § 23, Notes 2, 3. § 50.

וָאֹמַר בַּת מִי אַתְּ *and I said* (see § 23, Note 2. § 34.), *whose daughter art thou,* §§ 70. 67.

הֲתֵלְכִי עִמִּי *wilt thou go with me?* Root הָלַךְ. See §§ 36. 16.

יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם אֲשֶׁר חָיָ *the days of the years of the life of Abraham which he lived,* from יוֹם, שָׁנָה, חַי (חַיִּים), see § 11, 10. For חָיָ (חַי) see §§ 44. 66, (8).

וַיֵּלֶךְ, וַיֹּאסֶף, וַיֹּאמֶר (from רָאָה), תֵּלֵךְ, תֵּעָשֶׂה (once תֵּיעָשֶׂה), etc., see § 30, with the Note.

וַיִּשְׁתְּ וַיָּקָם וַיֵּלַךְ וַיִּבְז *and he drank, and he rose up and went away, and he despised,* etc. Roots שָׁתָה (see § 16, Note 4. § 23, Note 3.), קוּם, יָלַךְ (§ 66, (6.)), בָּזָה § 50. See also § 29, † note.

גְּשָׁה־נָּא וּשָׁקָה־לִּי *come, I pray, and kiss me,* Roots נָגַשׁ, נָשַׁק, see §§ 27. 84. For *dagesh lene* in ג see § 8. For dagesh *forte* in כ and ל see § 56, 4. For וּשָׁ see §§ 4, † note. 62, (4) Note 1.

הֲיְדַעְתֶּם אֶת־לָבָן הֲשָׁלוֹם לוֹ *do ye know Laban? Is he well?* see § 36, הֲ, הַ.

אָהֳלֹה (generally אָהֳלוֹ) וַיֵּט *and he spread his tent,* Root נָטָה, see §§ 50. 101, 3. For ה (instead of י) see § 14.

לֹא נַכֶּנּוּ *we will not smite him,* Root נָכָה, Hiphil. see §§ 98. 35. 101, 3.

וְלֹא יָכְלָה עוֹד הַצְפִינוֹ *and she was no longer able to conceal him,* Root יָכֹל. For הַצְפִינוֹ see §§ 31. 14. For Dagesh *forte* in צ see § 56, 5.

וַתִּתְצַב אֲחֹתוֹ מֵרָחֹק לָדַעַת (for וַתִּתְיַצֵּב) *and his sister* (אֲחוֹת) *placed herself far off,* (in order) *to observe,* etc. Root יָצַב, see Anomalies. For *dagesh* in צ see § 17, (*e*) and * note. § 56, 2. For לָדַעַת see § 90.

גָּאֹה גָּאָה *he has completely triumphed,* see § 46, ‡ note.

כְּמוֹ עֵשֶׂב *like the herb,* see § 9, Note. מִדֵּי חׇדֶשׁ *from month* (to month), see § 9, Note.

פִּי, פִּיךְ, פִּיו, פִּיהוּ (פִּיהֽוּ), פִּיהָ, פִּינוּ, פִּיכֶם, פִּיהֶם, etc. are from פֶּה *a mouth.* See § 11, 10.

בְּנִי, רַבָּתִי, מְלֵאָתִי, עֶזְרָתָה, יְשׁוּעָתָה, מַלְאָכִי, בְּנוֹ (*once*), מַעֲיָנוֹ, חַיָּתוֹ (*once*), etc. are from חַיָּה, בֵּן, מַעְיָן, עֶזְרָה, יְשׁוּעָה, מַלְאָךְ, etc., וֹ, ה, and י are paragogic. See § 11, 11 Note 3. § 14, ☞ note.

יָמַי, יָמֶיךָ, יָמֶיהָ, יָמֵינוּ, יָמֵיכֶם, יָמֵיהֶם, etc. are from יוֹם *a day*, see § 11, 10.

שִׁמְעָה (שָׁמְעָה from שָׁמַע), זִמְרָה, זַמְּרָה, נְצָרָה, לְקוּחָה, לָכָה, דְּעֵה, שָׁבָה, קָחָה, הוֹשִׁיעָה, הַגִּישָׁה, בִּינָה (or הֹ), הָאִירָה, etc., see §§ 49. 83—87.

הִטָּהֲרוּ, הִתָּחַמְתִּי, אֵרוֹמָם, הֻכְבְּסוּ, הֻדְּשָׁנָה, הֻשְׁמָּא, הִטַּהֵר, הִדַּבֵּר, see § 17, (*e*) with † note. § 40, Note 2.

עֵץ שָׁתוּל *a tree planted*, see §§ 19. 80.

אֲשֶׁר תִּדְּפֶנּוּ רוּחַ *which the wind drives* (him, it) *away*, Root נָדַף. See § 35.

לֹא יָקֻמוּ *they shall not rise up*, Root קוּם *future Kal.*

יֶהְגּוּ רִיק *they imagine a vain thing*, Root הָגָה. The *future* is often used to denote *present* time.

נְנַתְּקָה אֶת־מוֹסְרוֹתֵימוֹ *let us tear asunder their yoke* (yokes), Root נָתַק. See § 98. § 16, Note 3. § 49. For suffix מוֹ see § 14, Poetic. For י preceding מוֹ see § 14, Note 3.

יִלְעַג לָמוֹ *he will laugh at them*, see § 14. § 71 לָמוֹ.

הַיּוֹם יְלִדְתִּיךָ *this day have I begotten* (appointed) *thee*, Root יָלַד. See § 97, (1), (3), (7). For *dagesh lene* in ת see § 8.

שְׁאַל מִמֶּנִּי וְאֶתְּנָה *ask of me, and I will give*, see § 48. § 71 מִמֶּנִּי, with * note. Root נָתַן, see § 16, Note 3. § 49.

תְּרֹעֵם *thou shalt dash them in pieces*, Root רָעַע fut. Kal, ם suffix.

הַשְׂכִּילוּ הִוָּסְרוּ *be ye wise, be ye warned*, Roots שָׂכַל, יָסַר Imper. Hiph. and Niphal. See §§ 31. 99. § 30, small print. § 51.

אַשְׁרֵי חוֹסֵי בוֹ *the happinesses of* (prosperity to) *all who trust in him*, See Lex. אַשְׁרֵי. § 71. § 72, Note 2. § 11, 1. § 79.

רַבּוּ (צָרַי) צָרָי *my enemies have increased*, Roots רָבַב, צוּר. See § 42. §§ 54. 76.

קָמִים עָלָי *they are rising up against me*, Root קוּם. See §§ 54. 76. § 71 עַל.

מֵרִים רֹאשִׁי *he who lifts up my head*, Root רוּם, part. Hiphil. See § 100. § 18, small print. § 45, Note.

לַמְנַצֵּחַ *to (for) the leader of the music*, Root נָצַח Piel part. See § 100 § 18, small print. § 56, 2. § 65.

בְּקָרְאִי עֲנֵנִי *when I call, answer me*, see § 20 with § 33. Root עָנָה, see § 26, 4. §§ 55. 88. For נִי see § 97, (7) Note.

נְסֵה (for נְשָׂא) *lift up*, see § 53, (2), Note 1. § 84.

הַדִּיחֵמוֹ כִּי מָרוּ בָךְ *cast them out, for they have rebelled against thee*, Root נָדַח, Hiph. Imp. see § 31. מוֹ §§ 14. 97, (1). Root מָרָה, § 26, 3. For בָךְ (instead of בָּךְ) see §§ 71. 66, (8).

וְתָסֵךְ עָלֵימוֹ *and thou wilt protect them*, Root סָכַךְ Hiph. see § 98. עָלֵימוֹ (literally) *upon, around them*; מוֹ § 14.

אֵין מַצִּיל *no one is delivering* (delivers), Root נָצַל, Hiph. part. see § 100.

מוֹשִׁיעַ יִשְׁרֵי־לֵב *he is saving the upright of heart*, Root יָשַׁע Hiph. part. see §§ 100. 51.

הֵכִין לוֹ *he hath prepared for himself*, Root כּוּן Hiph. praet. § 17, (*c*).

לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם *to quiet the enemy and the revengeful*, Root שָׁבַת, Hiphil Infin. see § 31. Root אָיַב, § 18. § 77. Root נָקַם, Hithpael part. § 100. § 56, 2.

אֲשֶׁר כּוֹנַנְתָּה *which thou hast ordained*, Root כּוּן Piel, see § 17, 6 ‡ note. But see page 72, large print 2. For תָּה (instead of תָּ) see §§ 15. 49, Note 3.

כְּרֵם זְלוּת *when terror is lifted up*, Root רָמַם (רוּם?), see §§ 47. 94.

הַבִּיטָה עֲנֵנִי הָאִירָה עֵינַי *look, answer me, enlighten my eyes*, Root נָבַט Hiph. Imp. see § 31. For ה parag. see § 49. Root עָנָה, §§ 55. 88. Root אוֹר Hiph. Imp. § 31 הָ. § 49.

צָרַי יָגִילוּ כִּי אָמּוֹט *my enemies will rejoice when I am moved*, Root צוּר, see §§ 54. 76. Root גִּיל (גוּל). Root מוֹט, Niph. fut. § 98. § 30.

[N. B. Should the learner find any difficulties in ascertaining the root, he is referred to § 29, with the † note, and to § 101.

Here it may noticed also, that a few verbs פ״י resemble those in פ״ו (see § 42); as יָשַׁרְתָּה, יָצוֹ, יְצֹק, יְצֻקוּ, יָקַץ, יְשֵׁרָה, etc. Fut. *Kal* of יָצַר, יָצַק, יָצַת, יָקַץ, יָשַׁר; *Niphal* נִצַּת, נִצַּק, etc.; *Hiphil* הֵצִית, הֵצִיק, etc.; *Hophal* הֻצַּק, יֻצַּג, יֻצַּע, etc. from יָצַת, יָצַק, יָצַג, יָצַע. Other examples, מֻצָּק, הוּסַד, מוּסָד.

But after all, there is nothing so well calculated to enable the student to find the root, as a thorough knowledge of the *uses* of the *Serviles* which are contained in the sections enclosed in *Brackets*. I must repeat here, what has been said in the Preface, viz. that these should be read *often* and *attentively*, till they become very familiar. It must not be forgotten also, that there is a large and full list of *Peculiar* and *Anomalous* forms at the end of the Grammar, to which one can refer in extreme cases.]

בְּעֵר, נְאֻץ, מְעַט, צְוֹה, מְגֹא מְצֹא, שְׁגֹּחַ שְׁגַּח, דְּבֹר דַּבֵּר, קְדֹשׁ קַדֵּשׁ, חֲתֹל חֲתֵל, שֹׁרֶת, רָעָה, אֲחֹר, פְּאֵר, בְּרֹךְ בֵּרֵךְ, כְּחֹשׁ, לְחֹט חֲתֹל חֲתֵל, שֹׁרֶת, רָעָה, אֲחֹר, פְּאֵר, בְּרֹךְ בֵּרֵךְ, כְּחֹשׁ, לְחֹט נְשֹׁה נְשֵׁנִי, נְשֹׁה (*once* for נְשֵׁנִי), etc. See § 17, 6.

קְדֹשׁ, דַּבְּרִ־, רַבְּה, נְאֻץ, פְּקֹד, בָּרְכִ־, שְׁגַּח שַׁגַּח, פַּגַּע, נַחֵם, צַחֲקִ־, קְדֹשׁ, דַּבְּרִ־, רַבְּה, נְאֻץ, פְּקֹד, בָּרְכִ־, שְׁגַּח שַׁגַּח, פַּגַּע, נַחֵם, צַחֲקִ־, כַּסּוֹת כְּסֹה (from כָּסָה and כָּלָה see § 26, 1.), בָּרְכִ־, קְרַב, etc. See § 17, 6 small print, with the † and ‡ notes.

שִׁרַּשׁ, בֹּרַךְ, זוּמָה, אוּזַל, יוּסַד, אָדַם, שְׁדַד, רְחַץ, צְוֹה, בָּקַח, קְדֹשׁ, שִׁרַּשׁ, בֹּרַךְ, זוּמָה, אוּזַל, יוּסַד, אָדַם, שְׁדַד, רְחַץ, צְוֹה, בָּקַח, קְדֹשׁ, זְרַע זְחֹה (from זָחָה), גֹּאַל, דַּעַךְ, בַּעַר, קְרֹא, etc. See § 17, 7, with small print.

עֲשׂוּ, אִמְרוּ, עֲשֹׂה, אִמְרִי, etc. סְבִי, קְחִי, שְׂאִי, שְׂבִי, בּוֹאִי, קוּמִי, גְּלִי, עֲשֹׂה, אִמְרִי, etc. נָה—, ן—, ן—, ן—. See §§ 20. 83—89 inclusive.

אַרְזֵי אֵל *lofty cedars*, עֶבֶד עֲבָדִים *an abject slave*, etc. see § 25. 2, 3, 4.

יְעוֹפֵף *it shall fly*, נְרוֹמֵם, מְשׁוֹבֵב, תְּמוֹהָה, אֲכוֹנֵן, תְּקוֹמֵם, נְרוֹמֵם, מְשׁוֹבֵב, תְּמוֹהָה, אֲכוֹנֵן, תְּקוֹמֵם, etc. See § 17, 6 ‡ note. Also page 72 large print.

אֹכַל (*once* אוֹכַל) *I shall eat*, אֹמַר, אֶחֱב אֹהַב, אֶחַר, etc. see § 34.

תַּחֲלֹנָה, קְהֹנָה, יוֹרֹנוּ, תְּבַלֶּנָה, אֲרֹנָה, אֲרֹנוּ, תַּחֲלֹנָה, קְהֹנָה, יוֹרֹנוּ, תְּבַלֶּנָה, אֲרֹנָה, אֲרֹנוּ, אֲרוֹמֲמָהוּ, קְהֹנוּ, יְשָׁנוּ, קְבֹנוּ, etc. See § 35.

—הָ, —הַ־, —הֶ (—הָ) interrogative, see § 36.

אָז or טֶרֶם coming before *futures*, see § 37.

שָׁתָּ (שָׁתָה), מָתִי, הָתָה, הִשְׁתַּחֲוִתָּם, כְּרַתָּם, כָּרַתָּ, כָּרַתִּי, שָׁתָּ (שָׁתָה), מָתָּ (מָתָה), בָּנוּ, בָּנוּ, etc. See § 42, Notes 2, 3.

Note. Dagesh *lene* occurs after יְהוָה because this word is read as if written אֲדֹנָי, i.e. with an *implied* silent Shevau under י; as יְהוָה בְּ, יְהוָה כַּ, יְהוָה תּ, etc. See § 8.

הַבָּא *who came*, חָי *that lives*, שָׂם *who hath placed*, see § 81, Note. § 9. §§ 28. 44. For Dagesh *forte* in שׁ and ב, see § 59, with * note. For the omission of it in ח see § 59, (2).

In order to account for the various changes of the *vowels*, the student should read carefully § 66. Also §§ 59—65 inclusive.

For forms like שָׂהָרָה, שָׂבוֹא, שָׂבַשׁ, שָׂגַם, שָׂאַנִי, שָׂאֹא, שָׂמָה, שָׂהֵם, שָׂהוּא, שָׂאַתָּה, i. e. with prefix שׁ, see §§ 9. 64.

For forms like הָלַךְ, הָחֵל, הָגַס, הָדוּשׁ, הָבוֹז, הָסֵב, הָרַגּוּ, הָקוֹם, etc. See § 30 small print. § 99, Niphal.

גָּדוֹל עֲוֹנִי מִנְּשׂוֹא *my sin is too great to be forgiven*, see Lex. עָוֹן. §§ 20. 24.

וַיָּשֹׁכּוּ הַמַּיִם *and the waters were assuaged*, Root שָׁכַךְ, see § 29, Note 3. Also § 16, Note 4. For *Dagesh* in כ see § 56, 1.

אָז הוּחַל לִקְרֹא *then it was begun to call*, etc. See § 29, Note 3. § 17, 4 and (*d*).

מִי שָׂמְךָ שַׂר *who hath appointed thee a ruler?* See §§ 28. 97, (1).

קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ *arise thou, shine thou, for thy light hath come*, §§ 54. 85. § 28. Lex. אוֹר. For ךָ (fem. suff.) see § 14.

בַּיּוֹם הַהוּא *on that day*, בַּיָּמִים הָהֵם *in those days*, הָאָרֶץ הַהִוא *that land*, בָּעֵת הַהִוא *in that time*, הַסֵּפֶר הַזֶּה *this, that book*, הָאָרֶץ הַזֹּאת *this, that land*, see §§ 67, Note 1. 69.

אֵלֶּה *these* (are) *the words*, הָאֵלֶּה הַדְּבָרִים *these, those words, things*, הָאֵלֶּה הָאֲרָצוֹת *these, those lands*, see § 69.

עֵינַיִם רָמוֹת *eyes* (that are) *lifted up*, i. e. proud looks, see § 12. §§ 54. 76.

יֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים (for יוֹסִף) *he will increase you* (from what) *ye are*, (to) *a thousand times* (more), Root יָסַף fut. Hiphil. See §§ 51. 98. § 101, Note 3, with * note. For כָּכֶם see § 71.

וְהִנְּכֶם *and behold ye are this day*, etc. from הִנֵּה and כֶּם see § 71, page 61.

לֹא־תַכִּירוּ פָנִים בַּמִּשְׁפָּט *ye shall not regard faces in judgment*, i. e. ye shall not judge partially, Root נָכַר Hiphil, see § 43, Note. § 98.

וְיָשִׁבוּ אֹתָנוּ דָּבָר *and they will bring us an answer*, Root שׁוּב Hiphil, see § 98. For אֹתָנוּ see § 71, page 60.

בַּהֲנָחָכֶם *for you to encamp*, Root חָנָה Kal, see § 26, 1. For בַּ (instead of בְּ) see § 61, (3).

בַּרְאוֹתְכֶם *to show you* (cause you to see), Root רָאָה Hiphil, see § 26, 1. For בַּ see § 61, (2).

אַל־תֵּחָת *thou shalt not be terrified*, Root חָתַת Niphal, see § 30, small print. § 98.

קְרַב אַתָּה וּשְׁמָע *approach thou and hear*, see §§ 48. 62, (4) Note 1.

זָבַת חָלָב וּדְבָשׁ *flowing* (from זוּב participle act. fem. Kal,) (with) *milk and honey*, see §§ 54. 76.

מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשָּׁמְרוֹ *since Jehovah loves you, and since he would keep it* (viz. the oath), see § 48. Also Lex. אַהֲבָה. § 32. § 33. For *Dagesh* in שׁ see §§ 56, 1. 60, (1).

וְהִכִּיתָם הַחֲרֵם תַּחֲרִים אֹתָם *and thou shalt smite them; thou shalt utterly devote them to destruction*, Root נָכָה Hiphil praet. 2d pers. with ם suffix. Root חָרַם infin. and future Hiphil, see §§ 31. 46.

יָד הַנְּטוּיָה זְרוֹעַ *a hand, an arm stretched out*, Root נָטָה, see §§ 19. 53. 80. 81.

אֵיכָה אוּכַל לְהוֹרִישָׁם *how shall I be able to drive them out*, Root יָכֹל, see § 51. Root יָרַשׁ, see § 31 הו.

וְצֹאנְךָ יִרְבֶּיוּן *and thy sheep shall increase*, Root רָבָה, see § 53. For יְ see § 16.

הַמַּאֲכִלְךָ מָן *who caused thee to eat manna*, Root אָכַל part. Hiphil, see § 18, with small print. § 45, Note. §§ 81. 82. 100. For *Dagesh* in מ see § 59, (1).

לְשָׁרְתוֹ וּלְבָרֵךְ *to serve him and to bless*, Root שָׁרַת infin. Piel, see § 17, 6 small print.

זֹבֵחַ תּוֹדָה יְכַבְּדָנְנִי *he who offers praise, honors me*, see § 18. Root כָּבֵד fut. Piel, see §§ 35. 98.

אַרְאֶנּוּ *I will show him*, fut. Hiph. of רָאָה, see §§ 35. 98.

יוֹדוּךָ עַמִּים כֻּלָּם *all people shall praise thee* (literally *they shall praise thee, people, all of them*), Root יָדָה fut. Hiph. see §§ 51. 98. For כֻּלָּם see כֹּל § 71, page 61.

A LIST

OF

PECULIAR AND ANOMALOUS FORMS

FOUND IN THE HEBREW BIBLE.*

א

אַבָּדְךָ from אבד fut. Piel.
אֲבָהָן - אַב Chald.
אָבוּא - אבה praet. Kal.
אֲבוֹשׁ - בּוֹשׁ fut. Kal.
אָבִי - בּוֹא - Hiph.
אֹבִידָה - אבד - Hiph.
אַבְרֵךְ for הַבְרֵךְ from בָּרַךְ imper. Hiph.
אֲגֹאֲלָתִי (for חָגֹ) from גאל praet. Hiphil.
אֶדַּדֶּה from דדה fut. Hithpa.
אֶדֹּם from דמם fut. Kal.
אֲדוֹקֵם - הִקִּק - Hiph.
אֶדַּמֶּה - דמה - Hithpael.
אֶדָּרֵשׁ (for הָדָּ) from דרשׁ infin. Niphal.
אֹהַב from אהב fut. Kal.
אֲהוֹדֶנּוּ from ידה fut. Hiph.
אֶהְיֶה - היה - Kal.
אֶהֱמֶלָה from המה fut. Kal.
אוֹדְךָ from ידה fut. Hiph.
אוֹדֶנּוּ from ידה fut. Hiph.
אוֹהֲלָה - חוּל - Hiph.
אוֹכִיל - אכל - Hiph.
אוֹכַל - אכל - Kal.
אוֹלֵךְ from ילך fut. Hiph.
אוֹצָרָה from אצר fut. Hiph.
אוֹרוּ - ארר imper. Kal.
אוֹתִיוֹת - אתה part. plur. Kal.
אָזִין - אזן fut. Hiph.
אֱזַל - אָזַל Chald.
אֱזָלַת for אֱזָלָה from אזל 3d fem. Kal.
אֲחַוֶּךָ from חוה fut. Piel.
אֶחֱזֶה from חזה fut. Kal.
אֲחַטָּאָה - חטא - Piel.
אֲחָיוֹת - אָח.
אַחֵל & אָחֵל from חלל fut. Hiph.
אֲחֵרוּ from אחר praet. Piel.

* There are a few forms omitted *here* which are noticed in the *body* of this Manual.

The *Article* ה and the *Prefix* ו (excepting in a few *particular* cases) are *also* omitted.

אֲחֵה from נָחַת Chald. Aph.
אֲחַתָּה - חתת fut. Niph.
אַט - נטה - Hiph.
אַיָּכָה - אַי or אֵי page 61.
אֵילְכָה - ילך fut. Kal.
אֵילֵימוֹ - אַיִן page 61.
אֵיתֵם - תמם - Kal.
אַךְ - נכה - Hiph.
אֶכּוֹת - כתת - Kal.
אֲכַל - כלה - Piel.
אֲכַלְךָ - כלה - Piel.
אָכֵן for הָכֵן from כון infin. Hiph.
אַכֶּנּוּ from נכה fut. Hiph.
אִכַּף - כפף - Niph.
אֶכְרָתָה - כרה - Kal.
אֶמְאָסְאָךְ from מאס fut. Kal.
אֲמָהוֹת from אָמָה.
אֲמַלַּל from אמל part. Pual.
אֶמְרוּ for אָמְרוּ from אמר praet. K.
אֲנֻבָּה from אֵב with suff. ה.
אִנְדַּע - יָדַע Chald.
אֲסַעֲרֵם - סער fut. Piel.
אֹסְפָךְ - אסף - or part. K.
אֹסְרִי - אסר part. Kal.
אֶסֶּרֵם - יסר fut. Kal.
אַסְפֵּאֵיהֶם - פאה - Hiph.
אֲפוּ - אפה imp. Kal.
אֶפָּת - פתה fut. Niph.
אַצִּיעָה - יצע - Hiph.
אָצֹק - יצק - Kal.
אֶצְרָךְ אָצֹר from יצר fut. Kal.
אֶקַּח from לקח fut. Kal.
אֶקְחָה - לקח - Kal.
אֶקְרָאָה from קרא fut. Kal.
אָרָה - ארר imp. Kal.
אֵרָא - ראה fut. Niph.
אֵרוֹמֵם - רום - Hithpa.
אֲרַוֶּנְךָ - רוה - Piel.
אַשְׁכִּים (for הַשְׁ) from שכם infin. Hiph.
אַשְׁמְאִילָה from שָׁמַאל fut. Hiphil.
אַשֶּׁר ואשר (Ezek. 3: 15), read וְאָשַׁר from שׂוּר fut. Kal.
אֶשְׁתּוֹלָלוּ (for הִשְׁ) from שׁלל praet. Hithpoel.
אִשְׁתְּוּ from שָׁתָה 3d plur. praet. Kal Chald.
אֶשְׁתַּחֲוָה from שׁחה fut. Hithpalel.
אֶשְׁתַּעֲשַׁע from שׁעע fut. Hithpalpal.
אֶתְוַדַּע from ידע fut. Hithpael.
אֶתְחַבַּר (for הִתְ) from חבר praet. Hithpael.
אֶתְיוּ from אתה (אתא?) imp. K.
אָתְנוּ - אתה (אתא?) praet. K.
אֶתְּנָךְ - נתן fut. Kal.

ב

בְּאוֹת, בָּאֵי, בְּאִי, בָּאִים, בֹּאָה, בְּאָךְ, בְּאָכָה, בָּאַת, בָּאתְ from בּוֹא Kal.
בְּדִי from דַּי.
בְּהַכִּין (for בְּהַכִּיוֹ) from כון praet. Hiphil.
בֶּהֱרֵג (for בְּ) from הרג infin. Niph.
בְּהִשְׁתַּחֲוָתִי from שחה infin. Hithpalel.
בָּהַשָּׁמָה from שָׁמֵם infin. Hoph.

בּוֹכִיָּה from בכה part. fem. Kal.
בַּז - בּוּז praet. Kal.
בָּזוּי - בזה part. Kal.
בּוֹשַׁסְכֶם - בשס infin. Poel.
בְּזַר - בזר imp. Piel.
בִּיקָרוֹתֶיךָ from יָקָר, יְקָרָה.
בָּכוֹ - בכה infin. Kal.
בָּמָתֵי - בָּמָה.
בָּנוּ - בוא praet. Kal.
בְּנוֹתַיִךְ - בנה infin. Kal.
בְּעַנְנִי - ענן infin. Piel.
בְּעֵיוּ - בעה imper. Kal.
בְּצֹאתָיו - בְּצָה.
בָּרָם, לְבָרָם from ברר infin. Kal.
בְּשַׁגָּם from שגג infin. Piel.
בְּשָׁלְמִי, בְּשָׁלֵי from שָׁלֵם.
בָּתַי בָּתִים etc. from בַּיִת.

ג

גְּבָהָא for גְּבָהָה from גָּבַהּ 3d fem. praet. Kal.
גַּל from גלל imp. Kal, or גלה imp. Piel.
גָּלָת for גָּלְתָה from גלה fem. Kal.
גַּעַת from נגע infin. Kal.
גַּשׁ־ גְּשָׁה, גְּשִׁי, גְּשׁוּ from נגשׁ imp. Kal.
גִּשְׁתּוֹ, גִּשְׁתִּי from נגשׁ infin. Kal.

ד

דַּלְיוּ from דלה or דלל imp. Kal or Piel.
דַּנַּנִי from דנן praet. Kal.
דָּם - דָּמְכֶם.
דָּעָה, דַּעַת from ידע infin. Kal.
דַּע from ידע imp. Kal.
דָּרְיוֹשׁ from דרשׁ infin. Kal (Piel?).

ה

הֶאֱזִיחוּ from זנח praet. Hiph.
הַב, הָבָה, הָבוּ from יהב imp. K.
הַבְאֵישׁ from בּוֹשׁ, בָּבֵשׁ Hiph.
הֻבְאַת - בוא praet. fem. Hoph.
הָבוּ - יהב imp. or praet. K.
הִבּוֹק - בקק infin. Niph.
הָבִי - בוא imp. Hiph., or יהב imp. Kal.
הַבֵּר from ברר infin. Hiph.
הִגָּה - יגה praet. Hiph.
הָגוֹ - הגה infin. Kal.
הָגוֹ - הגה infin. Poel.
הֻגְלַם - גלה praet. Hiph.
הָגְלָת - גלה fem. praet. Hoph.
הֻדּוֹשׁ - דוּשׁ infin. Niph.
הֲדַק - דקק infin. Hiph.
הֻדַּשְׁנָה - דָּשֵׁן praet. Huthpaal.
הֱוֵא - הוה imp. Kal.
הוֹבָדָה - אבד infin. Chal. Aph.
הוּבַד - אבד Chald. Hoph.
הוֹדָה - ידה praet. Hiph.
הוּכָה - נכה praet. Hoph.
הוֹדוּ - ידה imp. Hiph.
הוֹדוֹת - ידה infin. Hiph.
הוֹדַע - ידע praet. Hoph.
הֻלֶּדֶת, הוּלֶּדֶת from ילד infin. Hoph.
הוּלַּל from הלל Pual.
הַוְצֵא - יצא imp. Hiph.
הוֹשְׁבוֹתִים - ישב Hiphil.
הַוְשַׁר - ישׁר imp. Hiph.
הוּתַל from התל Pual (תלל Hoph.?).

הָזְדָּה from זיד infin. Chal. Aph.
הִזְדַּמְּנָתִּיךָ - זמן Chald. Ithpael.
הֲזִילוּ from זלל Hiphil.
הִזְדַּכּוּ (for הִתְזַכּוּ) from זכה imper. Hithpael.
הֲזָרוֹתֵיכֶם from זרה infin. Niph.
הֲחִבְאָתָה - חבא 3d fem. Hiph.
הֲחֲדַלְתִּי - חדל praet. Kal, ה interrogative.
הַחָוֹנִי - חוה Chald. Aph.
הֶחֱטִי praet., and הַחֲטִי infin., from חטא Hiph.
הֲחַלּוֹ הֶחֱלוּ from חלל praet. Hiph. and infin. Niphal.
הֶחֱלִי from חלה praet. Hiph.
הַחְלֵם - חלם infin. Hiph.
הֶחֱשׁוּ - חשה imp. Hiph.
הַחֲתַתִּי - חתת Hiph.
הַטֵּה - נטה imp. Hiph.
הִטָּהֲרוּ - טָהֵר Hithpael.
הִטָּתוּ - נטה 3 fem. Hiph. with suffix וּ (וֹ).
הַטֹּתָה - נטה infin. Hiph.
הֻטְמָא - טָמֵא Huthpaal.
הָיֵה for הָיוּ from היה Kal.
הֵילִיכִי from ילך imp. fem. Hiph.
הֵימָן - אמן Chald. Aph.
הָיְתִי praet., הֱיוֹתָה infin. Aph.; הָיְתָה Hoph. praet. fem.; הֵיתָרוּ, from אתה.
הֻכְּבְּסוּ from כבס Huthpaal.
הַכֵּה נכה imp. Hiph.
הַכּוֹתָם - נכה Hiph. with suff.
הִכּוֹנֵן - כון Hithpolel.
הַכּוֹת - נכה infin. Hiph.
הָכִיל from אכל infin. Hiph.
הַכְּךָ - נכה Hiph. with suff.
הַכָּם - נכה Hiph. with suff.
הֲכִינוּ (for הָכִינוּ) from כון Hiph.
הַכֵּנִי from נכה Hiph.
הַכִּינִי - נכה imp. Hiph.
הִכְרַתִּי - כרת Hiph.
הֲלָאָה - לאה 3d fem. Hiph.
הֲלֹא (for הַהֲלוֹא) הלא infin. Hiph.
הָלְכוּא (for הָלְכוּ) from הלך 3d plur. praet. Kal.
הֵמ for הֵם which see.
הֵמָּהֵם from הֵם or הֵמָּה.
הֵמִין - ימן Hiph.
הֲמִיתִיו - מות Hiph.
הֳמֻכוּ - מכך Hoph.
הִמֵּס - מסס infin. Niph.
הִמְסִיו - מסה 3d plur. Hiph.
הִמְצִיתִיךָ - מצא Hiph.
הֲמָרוֹתָם - מרה infin. Hiph.
הֲמַתָּה, הֲמִתִּי from מות Hiph.
הִנָּבְאוֹתוֹ from נבא infin. Niph.
הָנַח from נוח or ינח imp. Hiph.
הִנָּחֲמְתִּי from נחם Hithpael.
הֵנִיחַ - נוח or ינח Hiph.
הֲנִיחַ - נוח or נָנַח Hoph.
הַנְעֵל - עלל Chald. Aph.
הָנָפָה - נוף infin. Hiph.
הָסֵיתָ - סות Hiph.
הַעַל - עלה imp. Hiph.
הֶעֱלָה - עלה Hiph.
הָעֳלָה - עלה Hoph.
הַפֹּרֵךְ - פרד part. Kal with article and suffix.
הַפְרֵכֶם from פרר infin. Hiph.

הִתְצַדְּנוּ from צוד Hithpa.
הֻצַּג from יצג Hophal.
הִצִּית - יצת Hiphil.
הֻצַּע - יצע Hophal.
הֻקַּם - קום Hophal.
הַקְצוֹת (for הַקִּץ) from קצה infin. Hiphil.
הַצְפִּינוּ from צפן infin. Hiph.
הָרֵב - רבה imp. Hiph.
הָרְדוּ - חרד fem. imp. Kal.
הַרְבּוֹת - רבה infin. Hiph.
הָרוֹ - הרה infin. Poel.
הֵרִמּוּ - רמם imp. Niph.
הוֹרֵנִי - ירה Hiph. with suff.
הָרֵף - רפה imp. Hiph.
הִרְצַת - רצה 3d fem. Hiph.
הָשֵׁב - שוב imp. Hiph.
הַשְׁכִּים - שכם infin. Hiph.
הָשַׁמָּה - שָׁמֵם infin. Hophal.
הָשַּׁמּוּ - שָׁמֵם Hophal.
הָשַׁע - שעה or שׁעע imper. Hiphil.
הִשְׁתַּחֲוָה from שׁחה Hithpalel.
הִשְׁתַּעֲשַׁע - שעע Hithpalpal.
הִתְאַשָּׁשׁוּ - אִישׁ Hithpolel.
הֲתָהבוּתָךְ - תוב Chald. Aph.
הִתְגָּר - גרה Hithpael.
הִתְוַדָּה - ידה Hithpael.
הֵתֵז & הֵתֵז from תִּיז Hiphil.
הִתְחַבְּרוּת from חבר infin. Hithpa.
הִתְחַל - חלה imp. Hithpa.
הֵתִיו - אתה praet. and imp. Hiphil.
הֲתִימָךְ from תמם infin. Hiphil.
הֲתֵלֵל (הֲתֵלֵ־) from התל Piel, (תלל Hiphil?)
הִתְמַהּ from תָּמַה imp. Hithpael.
הִתְמַהְמַהְנוּ from מָהַה Hithpalpal.
הִתְנַבּוֹת from נבא infin. Hithpa.
הִתְנַבֵּיתָ (בֵּי) from נבא Hithpael.
הִתְמַהְמַהַּ from מָהַה infin. Hithpalpal.

ז

זוּזָה from זוה Pual.
זַמּוֹתַי (for זַמּוֹתַי) from זָמָה.
זֵרִיתָנוּ from זרה Piel.
זֵרֵם - זרה Piel, with suff.

ח

חָדַלְתּוּ from חדל Kal.
חָדַלְתִּי - חדל Kal.
חוּקוֹ and חֻקּוֹ from חקק infin. K.
חָטָאת from חטא 3d fem. Kal.
חָטוֹ and מֵחֲטוֹ from חטא infin. Kal.
חָיָה from חָיַי 3d fem. Kal.
חַיֹּתוֹ (for חַיַּת) from חַיָּה, parag. וֹ.
חַכֵּי from חכה infin. Piel.
חַלּוֹתִי - חלה infin. Piel.
חֲלֹץ - חלץ infin. Piel.
חַלְּקֵי - חָלָק dag. euphonic.
חֲמַרְמְרוּ - חמר 3d plur. Poalal.
חֲמַרְמְרָה - חמר 3d plur. Poalal.
חַנּוֹת - חַנָּה.

חָנֵּנִי from חנן imp. Kal.
חָסָיוּ חָסָיָה - חסה praet. Kal.
חַרְחַר from חרר Pilpel.

ט

טַח from טוּחַ praet. Kal.
טָאטָאתִיהָ from טוא טוּא Pilpal.
טַעַת from נטע infin. Kal.

י

יֵאוֹתוּ from אות fut. Niph.
יֹאֵב - אבה - Hiph.
יוֹאֵב יֹאֵב from יאב fut. Hiph.
יָאֵר from אור fut. Hiph.
יֵאֹר - אור - Niph.
יָאָת, יַאַת from אתה fut. Kal.
יְבֹאֵנִי from בוא 3d plur. fut. Kal, with suffix.
יֶאֱתֶרְנִי יֶאֱתָרוּ from אתה fut. Kal.
יָבוֹ from בוא fut. Kal.
יְבוֹשׁ - בוש fut. Kal.
יֵבֶךְ - בכה - Kal.
יַבְּשֵׁהוּ - יָבֵשׁ - Piel.
יְבֹשֶׁת - יָבֵשׁ infin. Kal.
יַגֵּה - יגה fut. Piel.
יָגֵל - גלה - Hiph.
יְגַר - גרר - Niph.
יִגְרָא - דאה - Kal.
יַדּוּ - ידה - Piel.
יוֹדוּךְ יוֹדוּ from ידה fut. Hiphil.
יָדְכֶם יָדְכֶן from יָד.
יָדְמוּ, יִדַּם from דמם fut. Kal and Niphal.
יְדַשְּׁנֵהוּ from דָּשֵׁן fut. Piel, ה parag.
יֶהְדֳּפוּנִי - הדף fut. Kal.
יְהוּא - הוה fut. Kal.
יְהוֹבֵד - אָבַד Chald. Aph.
יְהוֹדֶה - ירה fut. Hiph.
יְהוֹדוּךְ - ידה - Hiph.
יְהוֹשַׁע - ושע - Hiph.
יְהִי - היה - Kal.
יְהֵילִילוּ - ילל - Hiph.
יְהַלֵּל - אהל - Piel.
יָהֶמְיוּן — המה 3d plur. fut. Kal; ן paragogic.
יְהֻתַּלּוּ from התל fut. Piel.
יוֹדַעְתִּי — ידע praet. Poel.
יוֹכְלוּ from אכל fut. Kal, (Hoph.?)
יוֹצֵאת - יצא fem. part. Kal.
יוֹקְשִׁים - יקשׁ part. Pual.
יוֹר - ירה fut. Hiph.
יוֹרֶא - ירה fut. Hiph or Hoph.
יוֹרֶנּוּ - ירה fut. Hiphil.
יָז, יִז - נזה fut. Kal.
יַז - נזה - Hiph.
יִזָּח - זחח - Niph.
יִזְמוּ for יָזֹמּוּ from זמם fut. Kal.
יָזֶן from זנה fut. Hiphil.
יְזַר - זור - Kal.
יְחַדֵּהוּ - חדה - Kal.
יַחַד for יָחֵד from חדד fut. Hiph.
יָחַד from חדד fut. Kal.
יֶחֱזִיוּן - חזה 3 plur. fut. Kal.
יְחִי - היה fut. Kal.

וְיָחֵתֵן from חתה fut. Hiph.
וְיָהֵל - חוּל (חִיל) fut. Hiphil.
וַיַּחֵל - חלל fut. Hiph.
וַיְהַלֵּל (וַיְהַלֵּ) from יהל praet. Piel.
וַיְחַמֵּם from יחם praet. Piel.
וַתַּחֲמֵנִי - יחם fut. fem. Kal.
וַיְחַמֵּנִי - יחם praet. Piel.
יְחַן - חנה fut. Kal.
וְיָחֹנֵךְ from חנן fut. Kal.
וְיֶחְסְיוּן - חסה 3 plur. fut. Kal.
וַיֻּחַק - חקק fut. Hoph.
יִחַר - חרה - Kal.
יַחֲרֵ - אחר - fut. Hiphil.
וַיִּתְּחוּ וַיֵּחַת from נחת fut. Kal, and חתת fut. Niphal.
וַיַּטֵּהוּ from נטה fut. Hiph.
יֵט- נטה - Kal.
יֵדַע - ידע - Kal.
יֵחָלֵ - יחל - Niphal.
וַיֵּיטֶב - יטב - Hiph.
וַיֵּלֶל - ילל - Hiph.
יֵפֶת - יפה - Kal.
וַיִּוָּרֶה - ירה - Niphal.
יַכֵּהוּ - נכה - Hiph.
וַיְכַבְּדֵנִי - כבד - Piel.
וַיְכוֹנְנֵהוּ - כון - Polel (Pilel?)
וַיַּכֶּהָ - נכה - Hiphil, הָ suff.
יְכָלֵ - כלה - Kal.
יְכֵל - יכל - Chald.
יֻכַל - יכל - Hophal
יְכֹל - יכל - constr. or fem. infin. Kal.
וַיְכַסֻּמוּ from כסה fut. Piel.
וְכַסֻּמוּ for וְכַסּוּמוּ (§§ 14. 53.) from כסה fut. Piel.
וַיְכַרְסֻמֵהוּ from כִּרְסֵם fut. Piel.
וַיַּכֵּהוּ from כתה fut. Hiph.
יֻכַּתּוּ יֻכַּת from כתת fut. Hoph.
יַלָּדְתְּ from ילד part. fem. Kal.
יַלִּיזוּ - לוּז fut. Hiph.
יַלִּינוּ - לוּן - Hiph.
יָלֹן - לוּן - Kal.
יְמַדֵּד - מדד - Poel.
יֻמַּח (*bis*) from מחה fut. Niph., *not* Kal.
וַיְמַלְּאֵהוּ from מָלֵא fut. Piel.
יִמָּצוּ - מצא - Niphal.
יָמַר - מרר - Kal.
יַמֵּר - מרר - Hiphil.
יֹמְרוּךְ - אמר - Kal.
יָנֵץ - נאץ - Hiphil.
יְנַדַּע - יָדַע - Chald.
יְנִי - נוּא - Hiphil.
יַנִּיחַ - נוּחַ or יחח fut. Hiph.
יִנָּקֵהוּ - ינק fut. Hiphil.
יִנָּשׂוּא - נשׂא fut. Niph. 3d plur. א paragogic.
יָסַב from סבב fut. Kal.
יַסֵּב - סבב - Hiph.
יַסִּיתְ - סוּת - Hiphil.
יָעַד - עוּד - Hiph.
יָעַט - עוּט or עיט fut. Kal.
יַעַמְדְנָה - עמד fut. 3d f. plur. Kal.
יָעֵר - עוּר - Hiph.
יְעֻרֵהוּ *see Lexicon* ערר.
יָפְיְפִיתְ from יפה praet. Pual.

יָפֶן from פנה fut. Hiphil.
יָפֶר - פרה fut. Hiph.
יַפְתְּ - פתה- fut. Hiph.
יֹצֵא for יֹצְאָה fem. part. Kal.
יֻצַּג from יצג fut. Hophal.
יְצַטָּבַע from צבע fut. Chal. Hithp.
יִצְטַיָּרוּ - צִיר - Hithpael.
יֻצַּע - יצע - Hophal.
יִצָּק - יצק - Kal.
יִצֹק - יצק - Kal.
יִצָּר - יצר - Kal.
יִצְרֹה וְיִצַר from יצר fut. Kal.
יָצֹר from יצר fut. Kal.
יָצָר - צוּר - Kal.
יְצָתְּוּ - יצת - Kal.
יָצָתִי - יצא praet. Kal.
יִקַּח - לקח fut. Kal.
יֻקַּח - לקח - Hophal.
יִקַּץ - יקץ - Kal.
יִקְרַחָה from קרח 3d plur. fut. Kal.
יִקְרַח - קרה fut. Kal.
יִקַּשׁ - קשה - Kal.
יָקֵשׁ - קשה - Hiph.
יָרֵא יָרֹא - ראה - Kal.
יֵרָא - ראה - Niphal.
יְרָאוּ - יָרֵא imp. Kal.
יִרְאוּ - יָרֵא fut. Kal.
יֹרֵאוּ (for יוֹרוּ) from ירה fut. Hiph.
יָרֹב from ארב fut. Hiphil.
יָרֵב - רבה fut. Hiphil.
יִרְבֶּה - רבה - Kal.
יָרְדִי - ירד infin. Kal.
יָרְדֹּף for יִרְדֹּף from רדף fut. Kal.
יֹרוּ from ירה fut. Hiphil.
יְרוֹא - ירה infin. Kal.
יֹרֵךְ - ירה fut. Hiph.
יִרְוֶיהָ - רוה - Kal.
יָרוֹן (רוּן) רנן - fut. Kal.
יָרוּץ - רצץ fut. Kal.
יֵרָכְ - רכך - Niph.
יֵרָע - ירע & רעה fut. Kal.
יֹשַׁבְתִּי - ישב fem. part. Kal.
יְשָׁדֵם (Keri) from שדד fut. Kal.
יָשׁוֹד - שדד fut. Kal.
יִשַּׁחוּ - שחח - Niph.
יַשִּׁי - נשא - Hiph.
יַשִּׂים from שׂמם fut. Hiph.
יְשֹׂם - שׂמם - Kal.
יָשַׁם - שלה - Kal.
יְשָׁלְוּ - שלה - Kal.
יְשָׂמֵם - שׂמם - Hithpoel.
יָשְׁנוּ - יָשֵׁן, נ epenthetic.
יָשַׁע - שׁעה fut. Kal.
יַשַּׁעֲכֶם יַשַּׁע from ישׁע fut. Hiph.
יִשְׁפּוֹטוּ from שׁפט fut. Kal.
יִשַּׁרְנָה - ישׁר - 3 plur. fem. Kal.
יִשְׁתַּחוּ 3 sing. masc.; יִשְׁתַּחֲוֶיהָ) 3 plur.fut., from שׁחה Hithpalel.
יִשְׁתַּקְשְׁקוּ from שׁקק fut.Hithpalpal.
יָתֵא from אתה fut. Kal.
יִתְאַו - אוה - Hithpael.
יִתְגַּל - גלה - Hithpael.

יָתוּ from תוה fut. Piel.

יִתַּוַּח - יכח - Hithp.

יִתְזַן - זון - Chald. Ithp.

יְתַהֲרֶה - חרה - fut. Tiphel.

יִתְכַּס - כסה - Hithpael.

יִתֵּמוּ יְתֻמוּ יְתֹם from תמם fut. Kal.

יְתַמּוּ from תמם fut. Niph.

יִתְעַר - ערה - Hithpa.

יְתַר - תור & נתר fut. Hi.

יִתְשָׂם - שום Chald. Ithp.

יִתְמַהְמַהּ from מָהַה fut. Hithpalpal.

כ

כָּאֹר for כַּיְאֹר from יְאֹר.

כָּאֲרוּ for כַּאֲרוּ from כור praet. Kal.

כְּדֵי from דֵּי (דַּי).

כַּהוֹת - כהה.

כִּיתְרוֹן - יִתְרוֹן.

כָּל, וְכָל - כול Kal.

כֹּל - יָכֹל infin. Kal.

כְּלָא for כַּלֹּאת from כָּלֹא, §§ 71. 73.

כֻּלָּהֶם from כֹּל, § 71.

כֻּלָּהֵנָּה from כֹּל, § 71.

כָּלוּ - כלא praet. Kal.

כִּלַּתּוּ - כלה Piel.

כְּלִתְּנִי - כלא 2 fem. praet. Kal.

כְּמִטַּחֲוֵי - טחה plur. part. Pilel.

כַּנֵּה - כנן imp. Kal.

כְּנָנוֹת, כְּנָנֹת from כְּנָת.

כַּנְלוֹתָהּ from נכה infin. Hiph.

כִּנְעָלֶיהָ - כְּנַעֲלֶיהָ.

כְּסוּי כָּסוּי from כסה pass. part. Kal.

כִּסָּתְנִי from כסה 3 fem. sing. Piel.

כְּרַתִּי, כְּרַתֶּם from כרת Kal, § 42 Note 2.

ל

לַאֲדִיב from אדב infin. Hiph.

לֵאוֹר - אוֹר infin. Niph.

לְבַבַּת, בְּלַבַּת from לַבָּה.

לֶדֶת, לָדָה - ילד infin. Kal.

לִדְתָּנָה from ילד infin. Kal. with suffix.

לָהֵוִין, לָהֲוֵין from הֲוָא Chald.

לְהוֹשִׁיבִי from ישב infin. Hiphil.

לְהִתַּלּוֹת - חלל infin. Niphal.

לַהְשׁוֹת - שאה infin. Hiph.

לְהִשְׁתַּחֲוֹת - שחה infin. Hithpal.

לְהִתְמַהְמְהָה from מָהַה infin. Hithpalpal.

לְחֵיהֶם from לְחִי.

לַחְמָם - חמם infin. Kal.

לְיסוֹד - יסד infin. Kal.

לְיִקָּחַת - לָקַחַת or לָקָה.

לְיֹרוֹא - ירה infin. Kal.

לְיֹשׁוֹן - ישן infin. Kal.

לְכָה לֵךְ (לְךָ) from ילך imp. Kal.

לֶכֶת from ילך infin. Kal.

לַלַּבֵּן - לבן infin. Hiph.

לָמַדִּי - מָה & דִּי.

לְמַרְכְּבָה (for לְמַרְכֶּבֶת) from מַרְכֶּבֶת.

לָנָּה (for לָנָה) from לוּן 3 fem.praet. Kal.

לַגְּנוֹ for לוּן from לַגְנוֹ Kal, § 42, Note 3.

לַהֲפִיל from נפל infin. Hiphil.

לֵהָנוֹת - נוח infin. Niphal.

לֵינִים - לוּן part. Kal.

לַעֲשֹׂר from עשׂר infin. Hiphil.

לַצְבוֹת - צבה infin. Hiph.

לִרְאֹת - רָאָה infin. Kal.

לֶדֶת, לָלֶדֶת from ילד infin. Kal.

מ

מְאוּזָל from אזל part. Pual.

מָאָסְכֶם - מאס infin. Kal.

מֵבִי - בוֹא part. Hiph.

מְבַעֲתָה - בעת fem. part. Piel.

לְמַבְּרֵאשִׁנָּה מַבְּרֵאשִׁנָּה for לְמֵה בָרֵאשִׁנָּה *since at the beginning*, see Lexicon מָה & רֵאשִׁנָּה.

מַגְבִּהַי from גָּבַהּ part. Hiphil.

מִדִּין - מַד.

מְהֵימַן from אֲמַן Chald. Aph.

מְהַהֲתִין - נְהַת Chald. Aph.

מְהָךְ - הוּךְ Chald. Peal.

מֵהֶם - מָה & הֵם.

מֵהֶמְהֵם from הָם or הֵם.

מְהֻקְצָעוֹת from קצע part. plur. Hophal.

מוֹדִים from ידה part. Hiph.

מְוֻזָּנִים - זוּן part. Hophal.

מוֹעֶדֶת for מוֹ from מעד part. Kal.

מוּמָת from מוּת part. Hoph.

מוֹנִיךְ - ינה part. Hiphil.

מוּסָב - סבב part. Hoph.

מוּסָד - יסד part. Hophal.

מוּצָא - יצא part. Hoph.

מוֹרֶאָה - מרא part. Kal.

מוֹרָאִים for מוֹרִים from ירה part. Hiphil.

מוֹרִיגִים from מוֹרֵג.

מֵזֵא - אֵזָא Chald.

מַזֶּה - מָה & זֶה.

מְזַיֵּן - אזן part. Hiph.

מַחָא - חֲוָא Chald. Aph.

מֶחָטוֹ - חטא infin. Kal.

מְחַנָּן - חֲנַן Chald.

מְחֻסָּפִים - חסף part. Pual.

מַחְצְרִים מְחַצְצְרִים from חָצַר part. Piel (Peoel) or Hiphil.

מִטַּהֵר from טָהַר part. Hithp.

מֻטּוֹת - נטה part. Hophal.

מְטַהֲוֵי - טהה part. plur. Pilel.

מֵימֵי - מַיִם.

מִיָּרְדִי - ירד infin. Kal with suffix.

מְכֻרְבָּל from כִּרְבֵּל part. Pual.

מַלְאָכֶיךָ - מַלְאָךְ.

מָלוֹ - מָלֵא Kal.

מַלֹּאת from מָלֵא infin. Piel.

מְלוֹאת from מָלֵא infin. Kal.

מַמְלִינִים - לוּן part. Hiph.

מַמָּכֶם - מָה & לָכֶם.

מַאֲפֵנוּ from אכל part. Piel.
מָלֵאתִי from מָלֵא Kal.
מְמֻחָים - מחה part. Pual.
מְמֻשָׁךְ, מְמֻשָׁךְ, etc. from מָשַׁךְ.
מְמִתִים from מוּת part. Hiphil.
מְמֻצָּע - נצע part. Hithpoel.
מְמֻזָּרִים - מְמֻזָּרִים.
מֻנָּח - ינח or נוּחַ part. Hoph.
מִנִּי (for מִמֶּנִּי Ps. 45 : 9) from מִן.
מַנִּיחַ - ינח or נוּחַ part. Hiph.
מַסִּית from סוּת part. Hiphil.
מָעֻזָּיָה - מָעוֹז, ז epenthetic.
מֻעָף - יעף part. Hophal.
מְצָאן - מצא 2 plur. imp. Kal.
מִצָּאֲכֶם - מצא Infin. Kal.
מָצָאתִי - מצא Kal.
מְקַלְּלָנִי from קלל part. Piel.
מְקִימִי - קום part. Hiphil.
מַקְנָה - קנא part. Hiphil.
מְקֻנָּתִי - קנן part. Pual.
מִקְרָא (Numb. 10 : 2) from קרא infin. Kal.
מְקֻרְקָר - קור part. Pilpel.
מֶרְדָה - ירד infin. Kal.
מְרֻטָּה - מרט part. Pual.
מַשְׁכִּים - שכה part. Hiph.
מַשְׁפִּילִי - שָׁפֵל part. Hiph.
מְשֻׁרֶתֶת (for מְשָׁרֶתֶת) part. fem. Piel.
מִשְׁתַּחֲוִיתֶם (for מִשְׁתַּחֲוִים § 40) from שחה part. Hithpalel.
מַתָּ, מַתָּה, מַתִּי from מוּת Kal.
מֵתָא from אֲתָה Chald.

מִתַּחֲרָה from חרה part. Tiphel.
מֻתָּם - מֻתָּם.
מִתְהַלָּלִים from הָלַל part. Hithpalpal.
מִתְּתִי from מוּת Polel (Pilel).

נ

נַאֲוָה from נאה Pilel.
נָאוּהּ - נאה Pilel.
נֵאוֹת - אוֹת fut. Niph.
נְאֹץ - נאץ infin. Piel.
נֵאָרִים - ארר part. Niphal.
נֶאֱשָׁאר - שאר part. Niphal.
נָבֹזָה - בזז fut. Kal.
נִבָּיתָ נִבֵּיתִי from נבא Niphal.
נִבְחָרִים from בחר part. Niphal.
נִבָּל, נָבֶל from בלל (נָבַל?) fut. Hiphil.
נִבְלָה from בלל fut. Kal.
נִבְקָה - בקק Niphal.
נָבַר - ברר praet. Niphal.
נָבָר - ברר part. Niphal.
נִגְאַל - גאל Niphal.
נִדְמָה - דמם fut. Niph.
נִהְיוּ, נָהִי from היה fut. Kal.
נוֹגִים, נוֹגֵי - יגה part. pl. Niph.
נוּגוֹת from יגה part. fem. plur. Niphal.
נוֹלַד - ילד Niphal.
נִסַּרְתִּי - יסר Nithpael, with ת assimilated.
נֶחֱלַתְּ נֶחֱלַת from חלל praet. Niph.
נָחַל from נחל praet. Piel.
נָחַם - נחם Niph. or Piel.

נֶחְמִים - חמם part. Niphal.

נֶחֱנֵתִי - חנן 2 fem. Niph.

נֶחַר from חרר Niphal.

נֶחַת - חתת Niphal.

נִיָּם - ינה fut. Kal.

נִירָם - ירה fut. Kal.

נִיכַּח נִכַּח - נכה fut. Hiph.

נִכְאוּ - כאה Niphal.

נֹכֶחֶת - יכח part. fem. Niph.

נִכַּפֵּר - כפר Nithpael, with ת assimilated.

נָמַר from מור Niphal.

נָסַבָּה - סבב Niphal.

נֶעֱבָדֵם - עבד fut. Hophal.

נָסָה for נְשָׂא from נשׂא imp. Kal.

נֵעוֹר from עור Niphal.

נִפְלָאת נִפְלֵאת נִפְלָאתָה from פלא 3 fem. Niphal.

נְפַלֵּל from נפל Pilel.

נִצְטַדָּק - צדק fut. Hithp.

נְצָרָה from נצר imp. Kal.

נָקֹל - קלל Niphal.

נָשׂוּ & נָשׂוּא (for נָשְׂאוּ) from נשׂא 3 plur. Kal.

נְשׂוּי נְשׂוּא from נשׂא part. pass. Kal.

נַשִּׂים from שׂום fut. Hiphil.

נַשַּׂנִי (for נְשַׂנִי) from נשׂה praet. Piel § 17, 6.

נִשְׁתַּוָּה from שׁוה Nithpael, ת transposed § 38.

נִשְׁתַּחֲוָה from שׁחה fut. Hithpalel.

נִשְׁתָּעָה - שׁעה Hithpael, ת transposed § 38.

נְתַקְנוּהוּ from נתק Kal.

נָתַתָּ נָתַתָּה נָתַתְּ, נָתַתִּי, from נתן Kal.

ס

סֹבִיב from סבב part. Kal.

סָבְכוֹ - סבך.

סָבָלוֹ - סבל.

סְחַרְחַר - סחר Pealal.

ע

עוּזָה from עזז imp. Kal.

עֵרָה - ערר imp. Kal.

עָשׂוּי (for עָשׂוּי) from עשׂה pass. part. Kal.

עָשָׂת from עשׂה 3 fem. praet. Kal.

פ

פַּחַת from נפח infin. Kal.

פְּעָלוֹ - פעל.

פְּשָׂתָם - פוּשׁ praet. Kal.

צ

צֵא (צְאֵה) from יצא imp. Kal.

צְאֶינָה from יצא 2 fem. plur. imp. Kal.

צֵאת from יצא infin. Kal.

צַדְקְתֵךְ* - צדק infin. Piel.

צָמְתָ from צָמֵא praet. fem. Kal.

צָפוּי (for צָפְוִי) from צפה pass. part. Kal.

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* According to some editions of the Bible צִדְקָתֵךְ.

צִמַּתְהוּנִי from צמת praet. Pilel.

צַק - יצק imp. Kal.

צָקֹת - יצק infin. Kal.

ק

קָאַם from קוּם praet. Kal.

קָאֵם - קוּם Chaldee.

קָבָה - קבב imp. Kal.

קְבֹהּ (for קִבּוֹ) from קבב 3 praet. Kal with suffix.

קָבְנוֹ from קבב imp. Kal. § 35.

קַח, קָחָה from לקח imp. Kal.

קָח (Ez. 17 : 5) from לקח praet. Kal.

קָחָם (Hos. 11 : 3) from לקח praet. Kal with suffix.

קָחֲנָה from לקח imp. 2 sing. Kal, נ epenthetic, & fem. suffix.

קָחֲנוּ from לקח imp. 2 sing. Kal, נ epenthetic, & masc. suffix.

לָקַחַת & קָחַת from לקח infin. Kal.

קִיוּ from קיה 2 plur. imp. Kal.

קְרֶאנָ, קְרֶאֶן from קרא 2 plur. fem. imp. Kal.

קָרָאת from קרא 3 fem. praet. Kal.

ר

רַאֲוָה (for רָאוֹה) from ראה infin. Kal.

רַב (רוֹב) from ריב infin. Kal.

רַד (Isai. 45 : 1) from רדד infin. Kal; (Judges 19 : 11) for רָדַד praet. Kal.

רָדָה, רֵד from ירד imp. Kal.

רָדֹת, רָדָה - ירד infin. Kal.

רֹדֵם from רדה participle Kal.

רָנוּ, רָנִי, רָנֹ֫ from רנן infin. & imperative Kal.

רַעֲה from רעע fem. infin. Kal.

רַעֲנַן - רען Pilel.

רָצִין (for רָצִים) from רוּץ plur. part. Kal.

רָשׁ, רָשׁ from ירשׁ imp. Kal.

רָשְׁתּוֹ, etc. from ירשׁ infin. Kal.

שׁ

שָׂא from נשׂא imp. Kal.

שְׂאֵת, שֵׂאת, לָשֵׂאת from נשׂא infin. Kal.

שׂוֹא (בְּשׂא) from נשׂא infin. Kal.

שׁ

שָׂאט from שׂוּט part. Kal.

שֵׂב, שֶׂב־, שָׂבָה from ישׁב imp. Kal.

שָׂבְתִּי, שְׂבָתִי (שַׂבָתִי), שָׂבְתּוֹ, etc. from ישׁב infin. Kal.

בְּשַׂגַּם from שׂגג infin. Kal.

שָׂדַם (יְשָׂדֵם) from שׂדד fut. Kal.

שׂוֹב from ישׁב infin. Kal.

שׂוֹשֵׂתִי - שׂשׂה 1 praet. Poel.

שְׂכֹךְ, שַׂךְ from שׂכךְ infin. Kal.

שָׁלַוְתִּי from שלה praet. Kal.

שְׁאֵלָתֵךְ for שְׁאֵלָה from שְׁאֵלָה.

שֹׁכְנָתִי from שכן part. fem. Kal.

שַׁמּוֹת - שָׁמֵם infin. plur. Kal.

שִׁמְּעָן - שמע 2 fem. plur. imp. Kal.

שְׁנָתַיִם dual of שָׁנָה *a year*.

שַׁקָּה from נשק imp. Kal.

שָׁתָכֵה (for כוּ) from שתך 3 praet. Kal.

שָׁה, שַׁתָּה, שַׁתִּי from שות Kal.

שֵׁת from שִׁית infin. Kal.

שַׁתּוּ - שתת praet. Kal.

ת

תְּאַכְּלֶהוּ from אכל fut. Piel.

תֹּאַרוֹ - תֹּאַר.

תֹּבֵא (for תָּבֹא) from אבה fut. Kal.

תְּבוֹאָתָה from בוא fut. Kal.

תְּבֹאתִי תְּבֹאָה תָּבֹאתָה from בוא fut. Kal.

תְּבוֹאָתְךָ from בוא fut. Kal.

תִּבְטָחוּ - בטח 2 plur. fem. Kal.

תֵּבֵךְ from בכה fut. Kal.

תְּבָעִיוּן - בעה - Kal.

תְּבֻקְּשִׁי - בקשׁ - Pual.

תִּגְבְּהֵרָה - גָּבַהּ - Kal.

תִּגְיוּן - יגה - Hiph.

תִּגַּל - גלה - Niph.

תְּדַבְּקֵן - דבק - 2 fem. Kal, ן paragogic.

תִּדַּם from דמם fut. Kal. or Niphal.

תְּדַמְּיוּנִי from דמה fut. Piel.

תֶּהִי, תְּהִי - הוה - Kal.

תְּהוֹמָה - הום - Hiph.

תּוֹדֶךָּ - ידה - Hiphil.

תְּהַלַּךְ - הלך - Kal.

תְּהַתֵּלּוּ - התל - Piel.

תּוֹגוּ - יגה - Hiphil.

תּוֹמִיךְ - תמך particip. Kal.

תּוֹגְנוּ - יגה fut. Hiph. with epenthetic suffix.

תּוֹסֵף from יסף fut. Hiphil.

תּוֹרֵךְ (תּוֹרֶךָּ) from ירה fut. Hiph.

תֶּזְלִי from אזל fut. Kal.

תִּזְנִי (for תִּזְנֶה) from זנה fut. Kal.

תִּזְנִים from זנה fut. Kal.

תַּזְרֵנִי - אזר - Piel.

תַּחַז - חזה - Kal.

תֹּחֲזוּ - אחז - Kal.

תְּחִי - חיה - Kal.

תֵּחַל - חלל - Niph.

תַּחַשׁ - חוּשׁ (חשׁה) fut. Kal.

תֵּחַת (תֶּחָת) from נחת fut. fem. Kal, & חתת fut. masc. Niphal.

תֵּט from נטה fut. Kal.

תַּט - נטה - Hiph.

תֵּעָשֶׂה - עשׂה - Niph.

תֵּכֶה - כהה - Kal.

תְּכַס - כסה - Piel.

תִּכָּסֶה - כסה - Hithpael.

תֵּלַהּ - להה - Kal.

תָּבֹן from לוּן fut. Kal.

תֻּמַּה - מהה - Hiph.

תִּמָּהּ - מהה - Niphal.

תָּמְהִי - מהה - Hiph. (Kal?)

תַּמְנוּ for תַּמּוּ - from תמם 3 plur. Kal.

תָּמֹס from מָסָה fut. Hiphil.

תָּמֵר - מרה - Hiphil.

תַּמֵּר - מרר (מרה) fut. Hiph.

תֹּמְרוּ - אמר fut. Kal.

תֵּן, תְּנָה from נתן imp. Kal.

תְּנָה (Ps. 8: 2) from נתן infin. Kal.

תְּנַדַּע from ידע fut. Chaldee.

תְּנִיק, תְּנִיקֵהוּ from נוק fut. Hiph.

תֹּסַף from אסף fut. Kal.

תֵּעָגֵנָה (for תֵּגָּנָה) from עגן 2 plur. fut. Niphal.

תֵּעָלוּ (for תֵּעָלֶנָּה) from עלה fut. Niphal.

תָּעָבַדְם from עבד fut. Hophal.

תַּעֲבוּרִי - עבר - fem. Kal.

תֹּפֶהוּ - אפה - Kal.

תְּפוֹצוֹתֵיכֶם see Lex. פוץ & תְּפוּצָה.

תֻּפַּר (תֻּפָּר) from פרר fut. Hophal.

תְּצַלֶּנָּה from צלל fut. Kal.

תֵּרָב - רבה - Kal.

תָּרֵב - רבה - Hiphil.

תִּרְגַּלְתִּי from רגל 1 sing. Tiphel.

תֵּרוֹץ from רצץ fut. Niph.

תְּרָצְחוּ - רצח - Piel.

תִּשְׂאוּ - נשׂא - Kal.

תְּשַׁגְשְׁגִי - שׁוּג - Pilpel.

תִּשְׁתַּמֵּם - שָׁמֵם - Hithpoel.

תִּשְׁתַּלַּחֲנָה (for תִּשְׁתַּלַּחְנָה) from שלח fut. 2 sing. Kal, with epenth. suffix.

תָּשִׁי from שָׁיָה fut. Kal.

תְּשָׂאֵינָה תִּשָּׂאנָה from נשׂא fut. Kal.

תְּשַׁשְׁעוּ from שׁעע fut. Polpal.

תָּשִׁתּ from שׁתה fut. Kal.

תִּשְׁתַּחֲוּ from שׁחה fut. 2 sing. Hithpalel.

תִּשְׁתַּבְּרִין from שׁכר fut. 2 sing. fem. (ן paragogic) Hithpael.

תִּשְׁתַּע from שׁעה fut. Hithp.

תֵּת- תֵּת - נתן infin. Kal.

תִּתִּי - נתן infin. Kal.

תִּתְבָּר - ברר fut. Hithp.

תִּתְגַּר - גרה fut. Hithp.

תַּתָּה (for נָתַתָּה) from נתן praet. Kal, ה paragogic.

תִּתְחַר from חרה fut. Hithp.

תִּתֵּם, תִּתֹּם from תמם fut. Kal.

תֵּתַע from תעה fut. Kal.

תִּתַּפָּל - פתל - Hithpael.

תִּתַּצָּב - יצב - Hithpael.

תּוֹתַר & הֹתַר from יתר fut. Hiphil.

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5 the vowel ֻ should stand on a line with *u* in *full.*

38 twelfth line from the top, for יְקֻוּוּ read יְקָוּוּ.

47 fourth line from the top, for הָאִיר, הָאִיר, read הָאִיר, מָאִיר.

54 fifth line from the top, for חֲלֻרִם read חֲלֻדִּים; this occurs in a few copies only.

64 second line from the bottom, for 1 read 15; this was occasioned by the drawing out of the type.

68 § 89, for קָרְאָוֹה read קָרְאָוֹה.

The following were occasioned by the breaking of the type.

8 bottom line, for וַיֹּאמֶר put וַיֹּאמֶר.

25 third line from bottom, put a period after Sufformatives.

27 twelfth line from top, put a semicolon after קוּם.

28 bottom line, for אֶתרוֹמֵם read אֶתְרוֹמֵם.

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